TRAVELS

THROUGH

SWEDEN, FINLAND, AND LAPLAND,

TO THE

NORTH CAPE,

IN

THE YEARS 1798 AND 1799.

BY JOSEPH ACERBI.

Sistimus hîc tandem, nobis ubi defuit orbis.

IN TWO VOLUMES.

ILLUSTRATED WITH SEVENTEEN ELEGANT ENGRAVINGS.

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CHAPTER I.

Departure from Kengis—A heavy Shower of Rain—Paſſage by the Cataracts—Arrival at Kollare—Smoke uſed in the Houſes for the Purpoſe of keeping off the numberleſs Inſects—Country near Kollare—Meet with a moſt ſkilful Boatman—Dangers and Difficulties ſurmounted under his Conduct—More of the Cataracts—The Boats drawn for a conſiderable Diſtance over the Land through a Wood—Embarraſſment cauſed by the boggy Ground in the Wood—The Cataract of Muonio-koſki: a ſucceſsful Attempt to deſcend this Fall in a Boat.

HAVING ſet out from Kengis, we did not change our boat till we reached Kollare, a diſtance of twenty-two miles. We performed this voyage in twelve hours, in the courſe of which our boatmen had only five hours reſt. We were ſurpriſed by a heavy fall of rain, which poured upon us for half an hour in ſuch

large drops, and with ſuch violence, that we began to fear it would fill the boat. I had not ſeen ſo copious a ſhower ſince I left Italy, nor did I think it uſual in this high latitude. The rain was ſo round, and the drops ſo large, that we loſt ſight of the ſurrounding objects, inſomuch that our view was confined to the diſtance of eight or ten feet all around us. This was the firſt and only time we heard any thunder in our travels towards the North. Our tent hitherto had only been an encumbrance to us, but the period was approaching when we ſhould find its uſe. In the progreſs of our navigation as far as Kollare, we encountered many cataracts, but we became ſo accuſtomed to them, that what at firſt was a cauſe of terror, became at length an object of amuſement. Once it happened that we got aground upon a rock in the middle of the river. Our Finlanders puſhed the boat on a large round ſtone, ſo that it hung on its ſurface, while we remained ſuſpended by our own equilibrium. Inſtead of trembling at this ſingular ſituation, in which we could not continue a moment without imminent danger of falling into the water, it excited in us an immoderate fit of laughter; a circumſtance which ſeemed greatly to ſurpriſe and divert our boatmen.

The village of Kollare is inhabited by Finlandiſh peaſants, who ſeem to be very much at their eaſe. The young woman we met at Kengis was come home, and had prepared for us beds, excellent milk, butter, and meat of the rein-deer in abundance. She was in the houſe with her mother and a girl of the neighbourhood; the male part of the family were gone a fiſhing. This young perſon

ſon had a gaiety and natural vivacity very uncommon in a country like this. Her figure was fine, though very tall, being near ſix feet in height. She ſpoke with eaſe, and replied to our dumb ſhew by ſmart repartees, at which we laughed upon truſt, but which our interpreter found excellent, and full of wit and humour. The village is ſituated upon a ſmall iſland, which is the property of the inhabitants. The iſland is formed by the river Muonio, which here divides itſelf into two branches. The people cultivate barley, and have ſome meadow grounds with excellent hay.

The firſt favour the women conferred upon us was to fill our room ſo full of ſmoke, that it brought tears in our eyes. Their intention was good, they wiſhed to deliver us from the moleſtation of the gnats; and as a mean of very effectual prevention, they made a ſecond fire near the entrance of the apartment to ſtop the freſh myriads of thoſe inſects which were ready to ruſh in upon us from without. A thick ſmoke is an object of great luxury in this part of the world. Thoſe inſects, which are the ſcourge of that country, became indeed very troubleſome to us; and our gauze veils and gloves could give us no protection againſt their ſinging in our ears, and interrupting our ſleep. Here our own reſolution, as that of our ſervants formerly, for the firſt time, began to be ſhaken.

The landſcape at this place is pleaſing: all along the banks you have the birch and other trees, which form a contraſt with the uniformity of the pines and the firs. The face of the country is rather flat, and it is only at a certain diſtance that you diſcover hills of ſome ſize.

We

We had the good fortune to meet here four of the moſt experienced boatmen we had ſeen in the whole courſe of our travels. There was one of them called Simon, whom we named by way of eminence, *the Bonaparte of the Cataracts.* It it impoſſible for me to give the reader an idea of the excellence of his tactics, his courage, his addreſs, the juſtneſs of his eye in judging from the ſurface of the water the nature of the bottom, and in aſcertaining, with the moſt ſcrupulous preciſion, the depth of the river. Had it not been for the reſolution and ſteadineſs of this man, our expedition muſt have ended at Kollare; for the obſtacles to be encountered between this place and Muonioniſca are ſo ſeriouſly diſcouraging to common boatmen, that they would have refuſed to a man to conduct us any farther.

The paſſage from Kollare to Muonioniſca is a diſtance of ſixty-ſix miles, entirely upon the river Muonio, and conſtantly in oppoſition to cataracts and the current. The fortitude and perſeverance with which thoſe people bore this long and extraordinary labour, ſhew the aſtoniſhing power of habit. Where the river was too ſtrong and violent for our boats, which owing to the weight they carried drew too much water, to make good their paſſage, we were forced to diſembark and haul our empty boats along the river. The Finlanders who were employed in dragging the boat, kept on the bank, leaping from ſtone to ſtone, and ſometimes went up to the middle in water to diſengage the rope from the rocks, where it had become entangled. Sometimes the boats themſelves were obſtructed in their paſſage by the rocks, in which

caſe

caſe one of the men threw himſelf into the water, ſwam up to them, and ſet them afloat again. At laſt we came to a place where the extreme force of the cataract, the depth of the water, and the obſtructions from the rocks, rendered it to appearance altogether impoſſible to continue our progreſs. Our brave Simon was the only perſon who thought every thing poſſible. The reſt ſeemed diſpoſed to find fault with his daring projects, which they never leſſened; but, on the contrary, magnified through their fears. But he was always the firſt to ſet an example of the moſt unwearied patience and activity; he conſtantly charged himſelf with the execution of the moſt arduous and laborious part of the undertaking, and never propoſed a thing in which he did not reſerve for himſelf the moſt difficult and hazardous offices it impoſed: in ſhort, no perils could daunt his ſpirit, no toils ſet bounds to his exertions. He hauled the boat, he diſengaged it when it ſtuck faſt; he was the firſt to leap into the water whenever occaſion required, and ſeemed to do every thing himſelf alone.

While our Finlanders were diſplaying the moſt heroic perſeverance on the river and on its banks, the utmoſt we could do was to keep up with them in the adjacent wood. It was not always poſſible to follow them cloſe to the river, as we were not, like them, able to jump from one rock to another. The current too ſometimes produced a giddineſs in the head, and we were unwilling to wet our legs by wading through the water. Another ſpecies of fatigue ſtill awaited us in the woods: we ſunk here and there ſo deep

deep in the moſs, that we thought we ſhould be immerſed in it up to our necks. We ſometimes met with places ſo deep and boggy, that it was highly dangerous to ſet a foot upon them. The branches everywhere intercepted our paſſage, while the veils we wore on our faces, to protect them from the ſtings of inſects, caught hold of the branches, and were in danger of being torn in pieces by every twig. Tall fir and pine-trees, which the wind had levelled with the ground, and which time had almoſt converted into duſt, lay ſcattered in the woods. We wiſhed to eſcape the embarraſſment of the moſs, by ſtepping along the trees that lay in our way; but we found their ſubſtance generally ſo rotten and decayed, that now and then they ſuddenly gave way under our feet, and we could with difficulty ſave ourſelves from falling.

In this manner we had travelled about two Engliſh miles, when notice was given us that the cataracts were become ſo formidable, that there was no chance of carrying the boats farther up the river. To proceed without our boats was not to be thought of, it being impoſſible to get to Muonioniſca but by croſſing the river Muonio; and beſides, there was another ſmaller river at the oppoſite ſide. The only expedient we had left was to haul the boats on ſhore, and to drag them about two miles through the woods, where we would come to a part of the river more quiet and practicable for ſailing on. Simon was the firſt to embrace this reſolution; and without knowing that we had travelled on the ſea drawn by horſes, he propoſed that we ſhould travel

over

over the land through a thick wood in a boat. We were not inhuman enough, however, to take advantage of Simon's magnanimity, and to place ourſelves in the boat, for its continual friction againſt the moſs and trees rendered it ſo weighty, that it required the whole force of our four boatmen to draw a ſingle boat at once without any thing in it. At length we got to the end of two miles, and we were very glad to repoſe while our men returned for our baggage and the other boat. In the courſe of this journey, being invited by an uncommon noiſe of the river, we drew near to have a view of the famous cataract of Muonio-koſki; and though we judged it impoſſible to deſcend with ſuch a current, we were, nevertheleſs, bold enough to attempt and accompliſh it on our return. As this cataract is the moſt dangerous that we paſſed in the whole courſe of our river navigation, I ſhall endeavour to give the reader a deſcription, as near as I can, of the manner in which the paſſage is performed.

Let him imagine a place where the river is ſo hemmed in by narrow banks, and ſo compreſſed with rugged and ſhelving rocks, that the current is doubled in its rapidity; let him moreover repreſent to his mind the formidable inequalities in the bed of the river, occaſioned by thoſe rocks, which can only be paſſed by a ſort of leap, and conſequently make the water extremely turbulent; let him conceive that, for the ſpace of an Engliſh mile, this river continues in the ſame ſtate: and let him, after all this, conſider the hazard to which a boat muſt be expoſed that ventures itſelf on ſuch a ſurface, where both the nature of the channel, and the

amazing velocity of the current, ſeem to conſpire to its deſtruction. You cannot perform this paſſage by ſimply following the ſtream; but the boat muſt go with an accelerated quickneſs, which ſhould be at leaſt double to that of the current. Two boatmen, the moſt active and robuſt that can be found, muſt uſe their utmoſt exertions in rowing the whole time, in order that the boat may overcome the force of the ſtream, while one perſon is ſtationed at the helm to regulate its direction as circumſtances may require. The rapidity of this deſcent is ſuch, that you accompliſh an Engliſh mile in the ſpace of three or four minutes. The man that manages the rudder can, with difficulty, ſee the rocks he muſt keep clear of: he turns the head of the boat directly in the line of the rock he means to paſs, and when he is in the very inſtant of touching it, he ſuddenly makes a ſharp angle and leaves it behind him. The trembling paſſenger thinks that he ſhall ſee the boat daſhed in a thouſand pieces, and the moment after he is aſtoniſhed at his own exiſtence. Add to all this, that the waves ruſh into the boat from all ſides, and drench you to the ſkin; while, at other times, a billow will daſh over the boat from ſide to ſide, and ſcarcely touch you. It is a ſituation which preſents danger in ſuch frightful ſhapes, that you could hardly open your eyes and refrain from trembling, though a perſon with the greateſt certainty ſhould aſſure you that you would not ſuffer any harm. Several people, however, have periſhed in this place; and there were but two men in the village of Muonio who thought themſelves qualified to conduct the deſcent: theſe were an old

man

man of ſixty-ſeven years of age, and his ſon of twenty-ſix. The old boatman had known this paſſage twenty years, and navigated it always with ſucceſs, and in the courſe of that period he had taught his ſon his own dangerous calling. It is impoſſible to conceive any thing more ſtriking and intereſting than the collected and intrepid expreſſion of the old man's countenance in the progreſs of the paſſage. As our reſolution to deſcend this cataract was not adopted raſhly, but after a minute enquiry and cool reflection, we were prepared to obſerve the detail of our adventure in its moſt trifling circumſtances. The old man never ſat down, but ſtood upright, holding the rudder with both hands, which was tied on purpoſe for the occaſion to the ſtern of the boat. In paſſing the ſmaller cataracts, they deſcend with the rudder untied, which they hold between their arms, and ſit all the while. When we were in the moſt critical moments of the paſſage, we had only to caſt our eye on the old man's countenance, and our fears almoſt inſtantly vaniſhed. In places of leſs difficulty he looked round to his ſon, to obſerve if he had proceeded with ſafety. It was plain his thoughts were more occupied about his ſon than himſelf; and indeed the young man grazed the rocks on two different occaſions. As ſoon as all danger was over, we drew in to the ſhore to repoſe and enjoy the triumph of our ſucceſs. It was then we remarked that the ſon, who had piloted the ſecond boat, looked extremely pale through terror; and my companion's ſervant, who had been in his boat, informed us that they had received two violent ſhocks, and that on both occaſions he gave himſelf up for loſt.

CHAPTER II.

A ſmall Colony of Finlanders between Kollare and Muonioniſca—Charming Country around that Colony—Rules of Colonization obſerved in Lapland—The Village of Muonioniſca—The Parſon of the Pariſh—The Inhabitants of this Diſtrict: their Manners and Mode of Life.

IT coſt us two days and two nights to accompliſh theſe ſixty-ſix miles; and before recommencing our laborious travels, we ſtopped at a ſmall cottage, where we found a little colony of Finlanders which ſeemed extremely poor, and by their particular ſituation intereſted us very much.

The colony conſiſted of two families only, who lived altogether in the ſame cottage, and amounted to ſeven perſons, including two women and a young child. The ſituation of this little community made a powerful impreſſion upon our minds. The ſurrounding country is delightful; a number of ſmall wooded iſlands ſerve to embelliſh the courſe of the river, which here occupies a broader channel, and glides on with a more placid current: the oppoſite banks are adorned with trees and verdure. Nature ſeemed to ſmile all around this ſolitary manſion, while peace and good humour reigned within its humble walls. This little community,

nity, cut off and inſulated from all ſociety for five months in the year, have neither prieſt nor temple. They are ſeparated from Muonioniſca by the many obſtructions which we have deſcribed in the former chapter, and from Kengis by a journey of three or four days, going and returning, the whole of the way of which is rendered difficult by cataracts of a moſt painful and laborious aſcent. Theſe people, accuſtomed to live in the moſt perfect ſolitude, having ſeldom an opportunity of ſeeing thoſe who reſide neareſt to them, were aſtoniſhed when we made our appearance. The natives of Kollare diſlike to encounter the cataracts, and conſequently ſubmit to the fatigue of aſcending the current of the river, only when they have ſome ſpecial reaſon, which occurs but ſeldom. The coloniſts ſubſiſt by the labour of their hands, and the ſcanty produce of their fields. Their property in land extends ſix miles around their dwelling; and lakes, rivers, fiſhery, woods, and meadows are excluſively their own, within a circle whoſe radius is ſix miles. Such extenſive property in land formed a ſtriking contraſt with the indigence of the poſſeſſors. They had only four cows; they ſowed but one barrel of barley, which in good years produced them ſeven barrels, but ſometimes did not return them even the ſeed. One year their harveſt was ſo very bad, that they muſt have died of famine, but for a merchant of Torneå who paſſed this way, and gave them a ſupply. This happened at the beginning of their colonial exiſtence, when they had firſt come to ſettle in this place. They were a couple of Finlandiſh families who had reſided at Muonioniſca; but having nothing

thing to live upon, they reſolved to emigrate, mutually to ſupport each other, and to fix their abode in a remote corner of the country, where they might acquire ſome property. Whoever is diſpoſed to eſtabliſh himſelf in Lapland has only to chuſe his ſituation, but it muſt be at the diſtance of ſix miles from the bounds of the neareſt village; and the moment he has built his hut, all the land for ſix miles round him is his own by right of poſſeſſion.

The traveller, who in his excurſions viſits this country in ſummer, will be enchanted, at every ſtep he takes, with the ſmiling aſpect of thoſe hills and lakes, and with the variety and ſoftneſs of the pictures which preſent themſelves in ſucceſſion to his eye. If that traveller ſhould have been the victim of thoſe vices and paſſions which riot in great towns, and countries highly civiliſed and refined; ſhould he have narrowly eſcaped being ſhipwrecked on the tempeſtuous ſea of ambition; or ſhould he have ſuffered the mortification of a diſappointed ſelf-love, and all the inquietude of an overweening conceit of his own merit; ſhould this miſerable man have never found one with whom he might ſhare his pains and his pleaſures; ſhould he, in ſhort, have never taſted the ſweets of genuine friendſhip—ah! how ought ſuch a diſturbed and afflicted mind to covet the innocence and ſimplicity of this country! How fortunate would it be for him, could he exchange this, with its artleſs joys, for the high blown luxuries in which he had hitherto lived. But alas! there is nothing on earth perfect; no human enjoyment is without alloy. Even that ſpot, which I have deſcribed as ſo peaceful and charming, has its ſhare of miſery,

which

which diminiſhes or even deſtroys its attractions. The long continuance of the winter and its horrors; the oppreſſive multitude of tormenting inſects in the ſummer, would, in the opinion of moſt men, counterbalance any advantages which the beauty of the ſituation, or the allurements of rural life, could preſent. But, after all, where can the unhappy find peace and joy; what region can ſhelter him from the ſorrows that dwell in his wounded heart? If content be not the inmate of his boſom, it is in vain to ſeek for it in diſtant countries: it is a phantom that will conſtantly elude his graſp. A change of climate cannot relieve the conflict in his breaſt; and why ſhould he fight without, ſince the battle rages within! Happineſs, like the ſun's rays, is diſperſed over the whole earth: it is diſtributed, though with apparent inequality, yet with impartial juſtice. The Laplander is without night in ſummer; but he is alſo without day during his long winter. Nature balances all things.

Muonioniſca is a village compoſed of fifteen or ſixteen dwelling-houſes, irregularly placed on the left bank of the river Muonio. Eaſtward it is bordered by a chain of mountains, of which Mount Pallas and Keimio-tunduri are the moſt conſiderable; towards the north, and at a ſhort diſtance, the woods terminate the view, which is the caſe alſo towards the weſt and ſouth, into which quarter the river holds its courſe. *Muonio* is the name of the river, *niſca* ſignifies beginning; and the village is ſo called, becauſe it is the place where the river begins to aſſume a regular form. At Muonioniſca there is a church and a parſon, who, like

that

that of Kengis, is under the ſuperintendence of the miniſter of Upper Torneå. The pariſh of Muonioniſca is about two hundred ſquare miles in extent, and the parſon is to all appearance a peaſant, like any of his flock; having nothing viſible about him that refers to his clerical dignity, except a pair of *black breeches*. This poor man had the misfortune of being ruined by a fire, which conſumed all his houſehold furniture with his library, from which he could not even ſave his bible. This loſs however was not what he ſeemed to have felt moſt ſeverely, as he obſerved, that after this diſaſter, he found himſelf eaſed of the burden of reading Latin, a language in which he ſometimes attempted to converſe with us, but which, in his mouth, formed ſuch a jargon as made us laugh, though it did not promote the interchange of ideas. The honeſt parſon was of great uſe to us during our ſtay at Muonioniſca; he attended us everywhere, was ready to explain on all occaſions where we found difficulties; and as he was well acquainted with the Finlandiſh and Swediſh languages, was able to give us the etymology of many words that we met with and wiſhed to underſtand. He was the moſt clowniſh parſon I ever ſaw in my various travels; and I believe that calamity and extreme diſtreſs had contributed more than any thing to reduce him, in point of perſonal conſequence, to a level with the meaneſt of his pariſhioners. This man, however, poſſeſſed a large ſhare of ſtrong natural ſenſe; he reaſoned with much juſtneſs and ſagacity on the ſubject of politics; and as he was a poor and humble being himſelf, he violently declaimed againſt the manner in which the ariſtocracy and

and high clergy abuſed their riches. As a politician he was a determined enemy to every thing deſpotic; he had infinite reſpect for Bonaparte, and one would have thought he entertained ſome idea that the conqueror of Italy might one day come to Muonioniſca, and make him ſuperintendent miniſter of Lapland. He was particularly hoſtile to Ruſſia and its government, which he ſaid debaſed the people, and kept them, from policy, in a ſtate of brutiſh ignorance. Sometimes he would diſcourſe on the abuſes of birth and hereditary ſucceſſion, in a manner which I was aſtoniſhed to hear from a man, who had nothing in the world but a ſhirt, a pair of breeches, and the ſhoes on his feet. I imagined that ſome modern book on thoſe ſubjects had fallen into his hands; but when he gave me an account of the works that compoſed his library, I found it had conſiſted of nothing but tracts of divinity, and books on theological controverſy. What aſtoniſhed me moſt was, that this ſort of reading had not bereft him of the good ſenſe nature had given him; but he aſſured me he had ſtudied thoſe volumes as little as poſſible. He was the better pleaſed to ſee travellers, becauſe they never could be any inconvenience to him, ſince being very ill lodged himſelf, it could not be expected he ſhould find them accommodation; and beſides, by their arrival he was ſure of ſome glaſſes of brandy, with which we uſed to regale him as often as he came to ſee us. He declared our brandy was delicious; and with each glaſs he ſwallowed, pronounced its eulogium in a manner equally energetic and ſincere. In this country, far removed from the infection of our corrupt manners, flat-

tery and paraſitical praiſe are but little in faſhion, and conſequently we did not ſuſpect the parſon of diſſimulation, or that he was not perfectly ſatisfied as to the good qualities he aſcribed to that beverage.

I ſhall now lay before the reader what information I was able to collect, reſpecting this village and the manners of its inhabitants. The population of the whole pariſh conſiſts of four hundred ſouls, diſperſed over a ſurface of nearly two hundred ſquare miles. The inhabitants are all of them Finlandiſh emigrants, who came and ſettled here, and who conſequently ſpeak the language of Finland. All travellers who have viſited this country have named the people Laplanders; and I have in ſome degree conformed myſelf, in the courſe of this work, to the ſame prejudice, but I have diſtinguiſhed them by the appellation of Finlandiſh Laplanders, or in other words, Finlanders ſettled in Lapland. Their habits and manner of life are nearly the ſame with thoſe of the natives of Finland; and, indeed, there is no difference but what is produced by climate and their topographical ſituation. It it very remarkable, however, that the Finlanders ſettled here, like the paſtoral Laplanders, know nothing either of poetry and muſic, or muſical inſtruments. Surrounded with lakes and rivers abounding in fiſh, they take little concern in agriculture, but depend chiefly for ſubſiſtence on the precarious reſource of fiſhing, or on the ſtill more uncertain fruits of the chaſe. The qualities, as among all ſavage nations, in the higheſt eſtimation in the male ſex, are bodily ſtrength and activity. They enjoy the appetite of love,

love, but have little experience of the ſighs and tender emotions of that paſſion. The people have a gloomy and ſerious deportment: the youth of both ſexes remain in the company of each other without the leaſt of that playful gaiety which is ſo becoming in their years. I never once obſerved a young man direct a ſmile of complaiſance towards a young woman. It is a pretty general cuſtom, however, for the youth of both ſexes to ſleep together, and what is ſtill more extraordinary, without producing any deciſive evidence of too much familiarity. The father charges himſelf with the marriage of his child; and the union of the parties is a contract rather dictated by family convenience than by any predilection for each other. At the ſame time there have been inſtances of jealouſy, and even of madneſs occaſioned by this paſſion. There was a woman, it ſeems, ſtill alive, who became inſane from love, and who in her frenzy killed her own daughter. She is ſaid to have entertained a violent ſuſpicion of a woman, whom ſhe ſuppoſed had engaged the affections of her huſband. We find contradictions in the character of every people on earth, and this is a ſtriking example in corroboration of that obſervation. There is not an inſtance of either robbery or murder known in this country; but caſes of ſuicide have happened: people have drowned themſelves, or made attempts upon their lives in one ſhape or another. Such exceſſes are there attributed neither to want nor to the paſſion of love, but to madneſs, occaſioned by ſome natural cauſe, or to violent depreſſion and lowneſs of ſpirits.

The food of theſe people in ſummer conſiſts of fiſh dried in the ſun. When the fiſhery happens to be very productive, they ſell the ſurplus, or give it in exchange for meal, ſalt, or iron, which they want for domeſtic purpoſes. They like better to receive meal in exchange for their fiſh, than to apply themſelves to the labour of the ſoil. Among them agriculture is ſtill in its primitive ſtate. They make no uſe of the plough, but work the ground by the force of their arms, though the parſon has been at much pains, but without ſucceſs, to teach them the advantage of that implement. He uſed himſelf to yoke his cow to the plough, and cultivate a ſmall field of his own, in order to ſet an example to others. As ſoon as the ſnow has begun to fall in autumn, they carefully obſerve the traces of the bear, and go out to attack him in parties of three or four perſons. About the middle of Auguſt, the ſeaſon when the birds caſt their feathers, they have conſiderable ſucceſs in the chaſe of wild ducks and other aquatics, which they knock down with the oar, theſe animals being then unable to eſcape from them by the aſſiſtance of their wings.

When they have cut down their hay and ſufficiently dried it, they put it upon a ſort of frame, raiſed high above the ground, on four poſts, ſo as not only to ſecure it from being humid by the overflowing of the river, but alſo from being carried away by the force of the current. Some of them poſſeſs rein-deer, which in ſummer they intruſt to the care of a Laplander, who conducts them into the vallies among the mountains, and watches and attends them in their paſture.

The

The people are extremely ſober, they never drink ſpirituous liquors, except on marriage days, when they indulge, but not to exceſs, in mirth and gaiety. The ceremony of marriage is followed by a dinner in their ſtyle, and afterwards by a dance, but without muſic of any kind, except their cries and the ſnapping of their fingers. They have no reliſh for beer; and when we prevailed upon them to taſte our wine, they made wry faces and took it for phyſic. The parſon aſſured us in the moſt pathetic accents, that there was not a ſingle glaſs of brandy to be had in the whole two hundred ſquare miles of his pariſh; he told us likewiſe, that drunkenneſs is regarded by the people as the moſt ſcandalous vice to which a man can be ſubject: and we could not help ſuſpecting that this was one of the cauſes of his being ſo little revered and eſteemed by his flock.

Diſeaſe and ſickneſs are extremely rare among theſe people; there have been inſtances of peaſants in this pariſh, who have lived to the age of one hundred and ten years: and the only diſorder that proves fatal to the inhabitants, is a kind of inflammatory fever.

CHAPTER

CHAPTER III.

Excurſion from Muonioniſca to Mount Pallas, and Keimio-Tunduri —Rivers Muonio and Jeres—Pleaſing Scenery about the latter—Different Terms of the Finlanders for a Mountain, according to its peculiar Quality—Proſpect from Keimio-Tunduri—Mount Pallas inacceſſible—Face of the Country—Snow on Mount Pallas, and Ice on a Lake—Some Objects in Natural Hiſtory collected.

A DAY and a night ſpent at Muonioniſca ſerved to recover us from the fatigue of our late journey, and the following morning we found ourſelves diſpoſed to make an excurſion into the country. Our honeſt parſon was our guide in this expedition. He made an excellent fellow traveller, accommodated himſelf to every thing; and what rendered him ſtill more agreeable to us, was, that we found him by no means a mere novice in the purſuits of natural hiſtory. Dr. Quenzel, who made the ſame tour, had him for his companion, and inſtructed him in different particulars: he was, for inſtance, no ſtranger to the names of certain inſects, ſuch as the *coccinella trifaſciata*, and the *curculio areticus*; in the department of ornithology he knew the *motacilla ſuecica*, the *turdus roſeus*; and in that of fiſhes, the *ſalmo alpina*.

We directed our courſe towards Mount Pallas. The name of this

this mountain ſeemed to us rather extraordinary, but our friend the parſon was unable to explain its meaning, nor could he ever give us any thing like a plauſible etymology of the term. Our deſign in this excurſion was to have a view of the ſurrounding country from the top of that mountain, to collect, as we went along, plants, birds, inſects, and ſhells from the bed of the river; to make a drawing of any picturesque object that might preſent itſelf, and to fall in with ſome wandering Laplander watching his rein-deer, which paſture in the glens and vallies of thoſe mountains. We had no choice as to our manner of travelling, and were obliged to proceed by water to the very foot of the mountain. Having ſailed down the river Muonio, we went up the ſmall river Jeres, which runs into the Muonio, three miles from Muonioniſca. This little river flows for the greateſt part in a peaceful ſtream, and ſpreading itſelf at certain ſhort intervals, forms charming little lakes, traverſing a country the moſt pleaſing and diverſified poſſible. Birds, and eſpecially wild-ducks, ſwarm on this river, and afforded us a very ſingular kind of ſport. In certain places the channel becoming narrow, the willows and other trees of the oppoſite banks unite and entwine their branches, ſo as to compoſe a ſpecies of bower, which ſkreened us from the rays of the ſun. The wild-ducks frequently flew into thoſe receſſes, but not thinking it prudent to venture far amongſt the trees, made a precipitate retreat: on their return they paſſed directly over our head, and offered us the beſt opportunity poſſible for ſhooting. This river exhibited the fineſt ſcenery a painter could

could deſire in the mild and rural ſtyle. As we approached cloſe to the mountain we came upon a large lake which forms the ſource of the river. This lake is intercepted, however, by a cataract of very conſiderable length, ſo incumbered with ſtones, that ſcarcely an empty boat could have proceeded upon it. The neceſſities of thēſe people impelled them to make an attempt to remove ſome of the ſtones in this lake, and to turn them to one ſide for the purpoſe of deepening the water in the middle, and ſo to facilitate the paſſage of their fiſhing-boats. We were aſſured, that the firſt perſons who ſucceeded in ſurmounting the obſtacles which ſeparated the navigable part of this river from the lake, had each of them, after fifteen days fiſhing, four or five barrels of fiſh for his own ſhare.

Mount Pallas, at a diſtance, has a very fallacious appearance, ſeeming to be of no conſiderable ſize, but becomes more impoſing in proportion as you approach it. The parſon informed us, that the Finlanders have ſix words to expreſs a mountain, each of which ſerves to denote ſome diſtinctive quality in the object; viz. 1ſt, *Sadio*, which ſignifies a ſmall riſing ground, furniſhed with wood; 2dly, *Rova*, one of a more conſiderable eminence, covered with ſtones; 3dly, *Wara*, a hill with a tuft of trees; 4thly, *Kero*, a large hill with bruſhwood here and there on the ſurface; 5thly, *Tunduri*, denoting a high naked mountain; and alſo a 6th name, which is *Selke*, ſignifying a long hill, without any alluſion to its height.

After doubling certain points and promontories, we rowed the boat

boat as near as we could to the mount Keimio-tunduri, which we immediately began to climb. The aſcent is extremely difficult and troubleſome, in as much as we had not only to climb, but to open a paſſage with our hands acroſs woods which nobody perhaps ever penetrated before, at leaſt certainly not from motives of amuſement. At laſt we came to a part of the mountain which is bare of trees, where we found, with ſome concern, that it was impoſſible for us to get to mount Pallas, by reaſon of ſwamps and ſmall lakes, which inſulated the mountain, and which were themſelves ſecluded from one another by impaſſable marſhes. At the top of Keimio we had all around under our eye a vaſt proſpect, which afforded us a moſt perfect idea of the country. Towards the eaſt and weſt, the ſurface is covered with ſmall hills as far as the eye can reach, whoſe tops ſeemed to mix with the ſkies at the horizon; northward, mount Pallas lifts his head far above the other objects, and looks down upon all the adjacent mountains: but the view towards the ſouth preſented an immenſe tract of country wholly inacceſſible and impenetrable to man, conſiſting of a diſmal and dreary extent of ſwamps and marſhy ſoil.

The whole of what we ſaw was more calculated to intereſt a geographer than a painter, who could perceive very little that would ſuit the purpoſes of his art. Between us and mount Pallas lay a ſmall lake, on whoſe ſurface the ice had not yet entirely diſappeared: being ſituated in the bottom of the valley, it was ſcreened from the ſolar rays, and as it was probably formed of ſnow water, which had run down from the mountains, it might

be leſs pervious to the warmth of the atmoſphere. The ſnow was entirely gone on Keimio, but we obſerved it lying here and there on mount Pallas, a circumſtance probably owing to the difference of their reſpective elevations.

We made various perambulations round this mountain in ſearch of birds and plants. We found a couple of grouſe (*tetrao cagopus* of Linn.) which were more than one half white; and alſo a couple of *emberiza nivalis*, Linn. which were juſt beginning to change the colour of their plumage; they were ſtill almoſt entirely white.

The fiſh of the lake are the following:

Salmo albula	Cyprinus alburnus
Perca fluviatilis	Eſox lucius
Gadus lota	

On our return homeward we examined the channel of the river for ſhells, in which it is not unuſual to find pearls. We found the ſpecies called *mya pictorum*, but the pearls were ſcarcely viſible, and in all of them ſo very trifling, that we thought them not worth our notice. Our attendants were aſtoniſhed at the zeal with which we purſued our reſearches; nor had they the ſmalleſt conception of their utility. The parſon himſelf was at a loſs to diſcover what real advantages we could propoſe to ourſelves by the inveſtigation of inſects and plants. Since his library was deſtroyed, he had found that he could eaſily diſpenſe with divinity, and fancied he had diſcovered that divinity, viewed as a ſcience, was entirely uſeleſs, and that the ſciences in general were good for nothing

thing in the world, except in ſo far as they amuſed the intellect, and ſerved to baniſh the liſtleſſneſs of human life.

As we fell down the river we were preſented with ſcenery altogether different from what we had ſeen in aſcending it. One part of our plan ſtill remained to be accompliſhed, I mean that of traverſing the mountains in queſt of the Laplanders and their reindeer; but we were ſo extremely fatigued, that it was deemed more wiſe to return to Muonioniſca. We had made a tour of thirty-ſix miles in the ſpace of twenty hours, almoſt without halting. The heat of the weather was exceſſive: Celſius's thermometer at noon roſe in the ſhade to 27 degrees; and the gnats tormented us inceſſantly. Upon our arrival at Muonioniſca, we reſumed our uſual occupations; and having enjoyed a little repoſe, we began to prepare for our departure.

Our abode at this place made ſome addition to our collection of natural hiſtory. We obtained, among other things, ſeveral ſpecimens of the *motacilla ſuecica*, with their eggs and neſt. We got alſo a magnificent *larus*, which a Laplander killed on one of the neighbouring lakes. It turned out to be the *larus glaucus* of Linnæus. Beſides this we collected a conſiderable quantity of plants and inſects.

CHAPTER IV.

Departure from Muonioniſca, July the firſt—Exceſſive Heat—Travel by Night—A Settlement called Pallajoveniö—Proper Boundary of Lapland—Miſtake of Travellers and Geographers concerning Lapland—Face of the Country between Muonioniſca and Pallajoveniö, and thence to Kautokeino—The ſmall Rivers of the Country offer more Novelty than the greater ones—Difficulties ariſing from ſhallow Water—The Rein-deer Moſs (Lichen rangiferinus, Linn.) covering the whole Surface of the Ground: Vegetation near it—Arrival at Lappajervi—Muſquetoes exceedingly troubleſome—Fires and Smoke the moſt effectual Protection againſt them—Some Lapland Fiſhermen—Their Habitations—A Night paſſed with theſe People, and Accommodation afforded.

WE ſet off from Muonioniſca on the firſt day of July, about ten o'clock at night. The atmoſphere was heated to a degree nearly ſuffocating throughout the whole of the day. The thermometer of Celſius ſhewed at noon 29 degrees; at midnight it fell down to 19 degrees. The water in the rivers and lakes was clear and limpid, and we ſhould gladly have bathed ourſelves, had we not been deterred from ſuch a reſolution by the muſquetoes, who would have devoured us alive, if we had expoſed ourſelves to

to their fury without the protection of our clothes. We chose to pursue our journey at night, and came to a determination to observe the same rule in future, and take our rest in the day-time, in order to enjoy that temperature of the air which in the night season is produced by the obliquity of the sun's rays. We ascended the Muonio until we arrived at the little river of Pallojoki, at a small distance from which there is a settlement, or colony, called Pallajoveniö.

This colony is the proper boundary of Lapland towards Torneå; accordingly it is named in the map Torneå Lapmark: therefore until you have reached Pallajoveniö, you cannot be said geographically to have set foot in Lapland. The whole of that vast tract of country which comprehends Lulea, Pitea, and Umea, as far as Torneå, properly belongs to West Bothnia. In this respect travellers are greatly mistaken, and suppose they have been in Lapland when they have got as far as Torneå; whereas West Bothnia makes an angle more to the north, nearly the distance of two hundred and forty miles beyond Torneå. If a person, when in Sweden, wishes to see Lapland merely for the credit of having visited that country, he has no occasion to go farther than Asele, which is about an hundred miles at most distant from Umea, on the borders of Angermanland; but if he desires to see a country different from any that he has ever seen, and to contemplate the manners of a people unlike, in every particular, to all the inhabitants of Europe, he must proceed northwards, and leave behind him the great towns, and all notions of a civilized state of society.

The

The geographical diviſion of a country is a matter arranged betwixt ſovereigns, and does not depend on the hand of nature. The king of Sweden may, with a ſtroke of his pen, convert into Lapland what is now Weſt Bothnia; but ſuch changes will effect no alteration in the manners of the people, nor in the natural condition of the country.

It is remarkable that Maupertuis who compoſed an abridgment of geography, ſhould have known ſo little of a country wherein he made ſo many obſervations. He conſtantly confounds Lapland with Weſt Bothnia, and gives to his journey, which only extended to the borders of Lapland, the title of *Voyage au Fond de la Lapponie*, "a Journey into the Interior of Lapland." All other travellers after him ſeem to have fallen into the like miſtake, and fancied they had been in Lapland, when they had got as far as Torneå. They have likewiſe confounded the Lapland tongue with the language of Finland; and when they have brought with them a ſervant girl born in the town of Torneå, have ſuppoſed they had got a Laplander.

The country from Torneå to Muonioniſca and Pallajoveniö, though it changes its appearance to that of a wilderneſs, does not greatly vary. The mountains are the ſame; the cataracts, lakes and woods carry a near reſemblance: in ſhort, the objects that preſent themſelves to the eye, have not a ſufficient degree of diverſity to render them worthy of obſervation. The face of the country, however, proceeding from Pallajoveniö to Kautokeino, by the little river Pallojoki, is very different. The ſmall rivers in general

general are moſt intereſting to a curious traveller, becauſe they are not ſo often viſited, and both the country and the people are leſs known; whereas the larger rivers are more frequented, eſpecially in winter, when they ſerve as a high road for thoſe that come from Muonioniſca and Torneå. Hence the natives that live near theſe rivers become familiar with ſtrangers, and cannot be viewed ſo much in their own natural character, as thoſe who are merely acquainted with the objects that belong to themſelves and their country. The paſſage northward on the Muonio, from Muonioniſca to Enonteki, is very ſimilar to that from Kengis to Muonioniſca, or to that from Upper Torneå to Kengis.

Pallajoveniö is a ſettlement of Finlanders, conſiſting of about four or five families. The merchants of Torneå have built a ſmall place, which conſiſts of a room, where they can make a fire, and refreſh themſelves, as they paſs through this colony during the winter, in their way to the fairs. The people of Pallajoveniö appeared to be much at their caſe; their dwellings ſeemed to be comfortable and neat, and different from thoſe of the other peaſants of this country.

We refreſhed ourſelves at this place, and taking our departure, proceeded on the river Muonio to where it joins the Pallojoki, which we aſcended in order to get to Lappajervi. This paſſage, if performed in a ſtraight line, would not be above twelve miles, but owing to the windings of the river, it made a journey of more than thirty. The river Pallojoki preſented to us difficulties of a kind we had not experienced during the whole of our expedition.

As no rain had fallen in this country for ſome time, the water was ſo ſhallow, that the boat ran aground, and it became neceſſary to land in order to lighten it. The windings of the river were ſo frequent and ſo contrary, that our progreſs was very tedious. Our boatmen were obliged to undergo great labour in moving the boat forward: ſometimes they were compelled to get out and tow it; at other times to lift it up and carry it on their ſhoulders to a conſiderable diſtance, where the bed of the river was nearly dry. In addition to the great exertion and fatigue which theſe good people had to bear, they were kept conſtantly wet; and though their toils were exceſſive, they advanced but little in their journey, ſince the curvature of the river would often bring them back to a ſmall diſtance from the place from which they had with ſo much trouble proceeded. This was mortifying and diſcouraging in the extreme. We ourſelves, who went on foot along the banks, had no better reaſon to be ſatisfied with our condition. We had every where to force our way through buſhes and briars, and it was with much difficulty that we could go on at all, being frequently ſtopped by branches of trees, and having the veils torn away which covered our faces, and ſecured us from the attacks of the muſquetoes. However, the ſudden change of ſcene, and the view of the country, together with the novelty of manners and appearance in the inhabitants, made us in ſome meaſure amends for theſe hardſhips and inconveniencies.

Before we arrived at Lappajervi, we halted for ſome time on a rock of conſiderable ſize, which was ſeparated by the river from the

the adjoining land. Here we made a large fire, in order to drive away the inſects, that we might take our dinner with comfort. The country around offered a ſcene very uncommon, and to us quite new. The moſs on which the rein-deer feeds covers the whole ground, which is flat, and only ſkirted by hills at ſome diſtance; but theſe hills alſo are clothed with this moſs. The colour of the moſs is a pale yellow, which, when dry, changes to white: the regularity of its ſhape, and the uniform manner in which the ſurface of the ground is decked with it, appears very ſingular and ſtriking: it has the ſemblance of a beautiful carpet. Theſe plants grow in a ſhape nearly octagonal, and approaching to a circle; and as they cloſely join each other, they form a kind of moſaic work, or embroidery. The white appearance of the country, which thence ariſes, may for a moment make you imagine that the ground is covered with ſnow; but the idea of a winter ſcene is done away by the view of little thickets in full green, which you perceive ſcattered here and there, and ſtill more by the preſence of the ſun and the warmth of his rays. As this moſs is very dry, nothing can poſſibly be more pleaſant to walk upon, nor can there be any thing ſofter to ſerve as a bed. Its cleanneſs and whiteneſs is tempting to the ſight, and when we had put up our tent, we found ourſelves in every reſpect very comfortably lodged. I had many times before met with this moſs, but in no place had I found it ſo rich. It was the only produce here, which nature ſeemed to favour and ſupport: no other herb was growing near it, nor any other vegetable on the ſpot, except a few birch-trees,

with their underwood, and ſome firs, diſperſed on the hill by the river ſide. All theſe ſeemed to vegetate with difficulty, as if deprived of their nouriſhment by the moſs, and appeared withering and ſtunted. Some trees, indeed, which grow very near the water, had the appearance of being in a flouriſhing ſtate, perhaps owing to the moiſture they derived from the river: but, in ſhort, this moſs appeared to be the royal plant, which ruled abſolute over the vegetable kingdom of the country, and diſtributed its bounty and influence amongſt a particular race of men and animals.

We arrived at Lappajervi in the evening, and our boatmen were glad to take ſome reſt after their weariſome voyage. When we arrived on the borders of the lake, we fell in with two Lapland fiſhermen, who had returned from their day's fiſhing, and were preparing to paſs the night there. We were guided to the ſpot where they were by a large column of ſmoke, which mounted into the air. On approaching them we found that they had beſmeared their faces with tar, and covered their heads and ſhoulders with a cloth to protect themſelves from the muſquetoes. One of them was ſmoking tobacco, and the other was ſecuring the fiſh they had taken from the depredations of the inſects. Their meagre and ſqualid looks diſcovered evident ſigns of wretchedneſs. They were covered from head to foot by ſwarms of muſquetoes, from whoſe ſtings their clothing ſcarcely ſhielded them. They were melting with heat, yet they durſt not throw off their covering, much leſs remove from before the fire. Our arrival added

millions

millions of theſe flies to the myriads already there, as their numbers were continually increaſing in our paſſage thither. It was impoſſible to ſtand a moment ſtill; every inſtant we were forced to thruſt our heads into the midſt of the ſmoke, or to leap over the flame to rid ourſelves of our cruel perſecutors.

We drew our boat aſhore, and walked about a mile into the country to viſit the families of theſe two Lapland fiſhers, who had fixed their conſtant habitation there. We found fires every where kept up: the pigs had their fire, the cows had theirs; there was one in the inſide of the houſe, and another without, cloſe to the door. The Lapland houſes are not ſo large as thoſe of the Finlanders. The door-way of the one we ſaw here was only four feet high, ſo that we found it neceſſary to ſtoop as we entered We had left our tent behind us, ſuppoſing we ſhould find accommodation to paſs the night with the Laplanders, and that it would at leaſt be equally good as that we had met with amongſt the Finlanders; but we found ourſelves diſappointed: however, we were forced to put up with what convenience the people could offer us; and therefore, when it was time to retire to reſt, we were accommodated with rein-deer ſkins, laid over ſmall birchen twigs and leaves, which were ſpread on the ground, in a ſmall apartment filled with ſmoke. We groped our way into our bed-chamber, becauſe the ſmoke hindered us from ſeeing any light. Some time after we had laid ourſelves down to ſleep, I heard a breathing, which ſeemed to proceed from a corner of the room, and which we were unable to account for, as we ſuppoſed our-

ſelves the only living creatures in this place. I imagined it was a dog, or ſome other animal, which had taken his night's lodging there. Preſently I heard a loud ſigh, which ſeemed rather to be uttered by a human being than the animal I judged to be our fellow lodger. I raiſed my head up gently to try if I could diſcover any thing. Some cracks in the ſide of the walls, and a few openings in the roof, afforded a faint light, and in order to aſcertain the cauſe of our alarm, I crept forward on my hands and knees. As the diſtance was but ſhort, I ſoon reached the ſpot from whence the ſounds came, and found two children naked, and lying upon deer-ſkins. The children were ſuddenly awaked, and ſeeing me approach them in the poſture deſcribed, fancied themſelves in danger of an attack from ſome wild beaſt, and ran out of the room, crying to their mother for help.

CHAPTER

CHAPTER V.

Lake of Pallajervi, and the Iſland of Kintaſari—Stay on this Iſland: Occupations and Amuſements—The Sea Swallow (Sterna Hirundo, Lin.): Sagacity of theſe Birds, and their Utility to Fiſhermen—Some Laplanders engaged for the Proſecution of the Journey—Departure from Kintaſari—A ſmall River called Reſtjöki—Deſcription of the Laplanders that were to attend the Author—Their want of Cleanlineſs—The Finlanders diſmiſſed—Proceed on Foot with the Laplanders—Temper and Diſpoſition of theſe People—Weather extremely hot: great Inconvenience thence ariſing—Come to a Lake called Kervijervi, which they croſs in Boats.

AT Lappajervi we received no very encouraging intelligence reſpecting the poſſibility of proſecuting the remainder of the way to Kauto Keino. The diſtance is ſeventy miles: we had ſeveral lakes to croſs, rivers to aſcend and deſcend, and difficult ſwamps to paſs over, and could have no hopes of meeting with an habitation, or even a human creature, throughout the whole courſe of the journey: but we had formed a determined reſolution, from our firſt ſetting out upon this expedition, not to be diſcouraged by any account or relation of difficulties, but rather to be witneſſes

witneſſes ourſelves of their reality. To this determination the ſucceſs of our undertaking is chiefly to be aſcribed.

We were given to underſtand that we might poſſibly meet with ſome Lapland fiſhermen upon the lake of Pallajervi; and with this view we aſcended the little river Pallajoki, which derives its ſource from it. This river is ſo ſhallow, of ſo little width, and twiſted into ſo many windings, that it is with great difficulty navigated. Our embarraſſments in aſcending it multiplied as we proceeded: we were under the neceſſity, for the greater part of the courſe, to carry our baggage upon our backs, in order to lighten our boat. When we arrived at the lake there aroſe ſo ſtrong a wind, that our boat was in danger of ſinking before we could make the little iſland of Kintaſari. When we gained the iſland, we diſcovered three fiſhermen, who had erected a kind of hut with boughs of trees, plaſtered over with mud, and had hung up in it a quantity of fiſh to dry. This little iſland might take up about half an hour to walk round it. Near it was another iſland, about a fourth part leſs; but this was ſo inconſiderable as to be without a name.

The lake was ſurrounded with little hills covered with reindeer moſs, interſperſed with woods of birch and fir. We were every where preſented with the contraſted view deſcribed before, which acted ſo forcibly upon our imagination, that we could not but fancy ourſelves upon ſome inchanted iſland. When we looked round us, we diſcovered nothing that reſembled any country we had hitherto ſeen, and we ſeemed to be tranſported into a new world.

world. The ſun, which ſhone upon us, never ſunk below our horizon; and we beheld almoſt no colour but white intermixed with green. Theſe objects, joined to the habitation of the fiſhermen, the novelty of the flowers which ornamented the iſle, that of the birds which made the woods reſound with their notes, all contributed to aſtoniſh our ſenſes, that had not anticipated ſuch extraordinary ſcenes. Our tent, when ſet up, appeared to be the palace of the iſland, and was as ſtrikingly ſuperior to the hut of the Laplanders, as the reſidence of ſovereign princes to the dwellings of their ſubjects. We got into our boat on purpoſe to take a ſurvey of our ſituation from the lake, and we pleaſed ourſelves with the contemplation of the magnificent appearance of our new kingdom. The inſide of our tent was carpetted with birchen-leaves ſtrewed over the moſs, which afforded a delicious perfume. Our fiſhermen ſeemed ſurpriſed at the ſplendour of our manſion, and, for the firſt time, had a pattern of luxury exhibited before them of which they had conceived no idea. The three days we paſſed on this iſland were ſpent delightfully: the lake furniſhed our table with the fineſt fiſh, we found plenty of game in the woods; we fiſhed, we hunted, we bathed in the lake; we took views of the landſcapes ſurrounding us, and collected plants and inſects. We followed theſe ſeveral amuſements without the leaſt interruption from the muſquetoes, which, fortunately, had been driven off the iſland by the violent wind before mentioned, which likewiſe had contributed to cool the air, inſomuch, as to make the thermometer fall ſeven degrees.

We

We experienced additional pleaſure every time the fiſhermen returned from their labour. Joy ſeemed to brighten up their countenances; their approach was announced to us long before we ſaw them, by the flocks of ſea ſwallows (*ſterna hirundo*, Lin.) which hovered in the air, ſeeming, by their cries, to welcome their arrival on the ſhore. Theſe birds feed on the ſmall fiſhes, which the fiſhermen caſt out to them, or leave in the boats when they clear out their nets. There appeared to be an agreement and underſtanding betwixt the men and theſe birds, which depend upon the fiſhery for ſubſiſtence and ſupport during this ſeaſon. They came duly at the ſame hour in the morning, as if to inform the fiſhermen it was time to begin their work; and the latter needed no other regulator. The birds ſet off with the boats, and ſerved the fiſhers as guides in the proſecution of their calling, by hovering over thoſe parts of the lake where the fiſh were collected in the largeſt ſhoals. The ſight of theſe birds is particularly keen, ſo that when the fiſhermen heard their cries, and ſaw them plunging into the water, they knew thoſe were the moſt proper places to caſt their nets in with a probability of ſucceſs; and herein they were ſure not to be deceived, but, on the contrary, never failed to take the moſt fiſh where they were directed by the birds. The fiſhermen had ſuch an attachment to theſe ſwallows, that they expreſſed much uneaſineſs whenever we ſeemed deſirous to take ſome of them by way of ſpecimens. The birds were become ſo tame and familiar, that they would ſeize the ſmall fiſh in the nets, and even in the boats, in the preſence of the fiſhermen;

and

and they were ſo nimble in their flight, that if a fiſh was thrown up into the air, they would dart down upon it, and catch it in its deſcent before it reached the water. As the fiſhermen appeared to be apprehenſive that they would leave them if a gun was to be fired off, I made a trial of taking them by means of a hook and line. Accordingly I contrived to bury a hook in the body of a fiſh, and holding the other end of the ſtring, to throw the bait at ſome diſtance from me: but this contrivance was attended with no ſucceſs; for ſuch is their keenneſs of ſight, that they diſcovered the device, and though they ſeized the fiſh, they would not gorge it when they found it was made faſt to a ſtring.

It has been already mentioned that we remained three days on this iſland; and we made this ſtay in order to prepare and take proper meaſures for purſuing our journey. Every thing depended on the chance of meeting with wandering Laplanders, who might aſſiſt us to croſs the mountains with their rein-deer, and ſhew us the paſſages through which we might continue our route. In order to aſcertain the probability of this, we ſent forward one of the fiſhermen from off the iſland to engage any he might meet with, and appoint a place where we might join them. Our envoy had full power to treat, and make them ſuch propoſals as he ſhould judge would be accepted. He ſet off, and promiſed to be back in four and twenty hours. On the ſecond day after his departure we became uneaſy; but when the third day paſſed without his returning, the fiſhermen, his comrades, grew alarmed, and were at a loſs to account for this delay. Alone as he was, and croſſing

an uninhabited country, he was in no danger of harm from any living creature, except the bear, which in the ſummer is far from being ferocious. He might, indeed, have fallen down a precipice, or loſt his way in the woods, and ſo have been unable to recover the boat. The fiſhermen were preparing to ſet out in ſearch of him, and we began to deſpair of being able to proceed any farther, when, to the great ſatisfaction of all of us, he made his appearance. He related to us, that having been diſappointed in meeting with Laplanders on the neareſt mountains, he was unwilling to go back without effecting the object of his miſſion, and went onwards, until at length he fell in with two families, whom he conducted with him to the banks of a rivulet called Reſtijoki, where he had left them waiting until we joined them.

This intelligence was the ſignal for our departure from the iſland. Our tent was taken down and packed up, and bidding adieu to our fiſhermen we ſet forward.

We ſoon reached the mouth of the rivulet, on the banks of which the rendezvous was appointed. We aſcended it through all its windings, and were impatient to join the Laplanders, leſt they ſhould think us long in coming, and grow tired of waiting for us, for we had conceived no high opinion either of their patience or their complaiſance. At length we arrived where they were. The party was compoſed of ſix men and a young girl. We found them ſeated under a birch-tree, on the branches of which they had hung up the proviſions for the journey, which conſiſted of dry fiſh. They lay along the ground in different poſ-

tures,

tures, ſurrounding a large fire by which they roaſted their fiſh, which, for this purpoſe, was held in cleft ſticks, cut from the tree which ſhaded them. The girl was the firſt who perceived us, and pointed us out to the men, who ſeemed to pay attention only to their cooking, ſo that we landed, and walked up to them, without being the leaſt noticed or regarded. The men were clothed in a kind of ſmock-frock, made of the ſkin of the rein-deer, with a collar erect, and ſtiffened behind. They wore a belt about their waiſts, which confined their dreſs cloſe to their bodies, and drew it into the form of a bag, wherein they put whatever they had occaſion to carry about with them. They had pantaloons on, likewiſe made of rein-deer's ſkin, with ſhort boots, the ſoles of which were wide, and ſtuffed out with dry graſs. The girl wore pantaloons and boots of the ſame ſhape; but her clothing was of wool, and her cap, which was made of green cloth, was pointed upwards. They were moſt of them very ſhort; and their moſt remarkable features were their ſmall cheeks, ſharp chins, and prominent cheek bones. The face of the girl was not unhandſome; ſhe appeared to be about eighteen or nineteen years of age; her complexion was fair, with light hair approaching to a cheſnut colour. Four out of the ſix men had black hair; from whence I conclude this to be the prevailing colour amongſt the Laplanders, diſtinguiſhing them from the Finlanders, amongſt whom, during the whole of my journey, I did not remark one who had hair of that colour.

The perſons and dreſs of theſe Laplanders, taken altogether,

were the moſt filthy and diſagreeable that it is poſſible to conceive. They held the fiſh they were eating in their hands, and the oil that diſtilled from it ran down their arms, and into the ſleeves of their coats, which might be ſcented at the diſtance of ſome yards. The girl had rather more cleanlineſs in her perſon, and ſome portion of that decency which is ſo peculiar to her ſex. This was apparent in her refuſing the drink that was offered to her, and eſpecially brandy, of which ſhe was in reality as fond as the men. This affectation of modeſty and reluctance in women to poſſeſs what they wiſh for, but which at the ſame time they apprehend would be unbecoming, appear to be qualities inherent in the ſex, ſince this prudery is obſervable even among women in Lapland.

We now ſet about landing our baggage, and ſettling accounts with our honeſt Finlanders, who had faithfully and duly attended us from Muonioniſca, and brought us ſafely ſo far on our journey. We had conceived a great regard for theſe worthy men; and we perceived, on parting with them, a tear of affection ſtealing down their cheeks, which demanded a ſimilar acknowledgment. They took leave of us, returning their thanks, and taking us by the hand; and ſo ſtrongly did we feel in our own hearts the like cordiality of ſentiment, that we could not refuſe them ſuch a token of familiarity and regard. The Laplanders, notwithſtanding the natural phlegm of their temper, did not remain inattentive obſervers of the ſcene that was paſſing before them, and could not but derive from it a favourable opinion of us, and even find

their

their zeal excited to ſome exertion for our ſervice, if it be poſſible to excite the leaſt ſentiment in minds ſo torpid as theirs. We were not, however, diſpleaſed that they were witneſſes of the ſatisfaction we had given our Finlanders, and the regret they expreſſed on parting with us; and we hoped this example would inſpire them with reſpect for us, and a deſire to uſe all the activity neceſſary to accompliſh the object for which we had engaged them.

After our Finlanders had taken their leave, and were departed, we found ourſelves as it were cut off from all communication with the reſt of the world; the completion of our enterprize, nay, our very exiſtence, were at once in the hands of theſe Laplanders. If the continuation of our journey appeared to be impracticable, and they ſhould forſake us, there was no means of return left to the little iſland, and the fiſhermen of Kantaſari; for we had no longer a boat to convey us acroſs the lake to that charming retreat, which we had ſo lately quitted, and with ſo much regret. But to quiet our apprehenſions, we conſidered that theſe Laplanders were not a cruel people; and although they were ſeven in number, with the girl, we conſidered ourſelves as a match for them, notwithſtanding we only muſtered four altogether, that is to ſay the interpreter, a ſervant, Colonel Skiöldebrand, and myſelf. The reaſon why they came ſo many in number as ſeven, was in order to tranſport our baggage; becauſe, as they informed us, the reindeer were at this ſeaſon particularly untractable and dangerous, on account of the prodigious ſwarms of muſquetoes, which torment them to a degree of madneſs: ſo that perhaps they might run from us and be loſt altogether with our proviſions and bag-

gage,

gage, a circumſtance which would leave us in a very unpleaſant ſituation. We left it to them to divide our baggage into ſeven parcels, one for each, including the girl, who was to be made to carry her proportion. We remarked a degree of equity in the diſtribution of the burthens, which impreſſed us with no unfavourable idea of the character of theſe people. We obſerved that they gave the lighteſt packets to ſuch as appeared unequal to a heavier load. To excite in them an attention to juſtice, and to each other, we gave each of them a glaſs of brandy when they ſet about making the diviſion, promiſing them another when it was made. On beginning their march they aſked for a third, and though we feared this third glaſs would intoxicate them, yet we durſt not diſpleaſe them by a refuſal. In order to induce us the more readily to comply with their requeſt as to a third glaſs, they quoted a Lapland proverb as their authority for it, which ſays, "Before "a journey take a glaſs for the body's ſake; at ſetting off take "another for courage ſake." At length we began our march, each of our Laplanders with his load of baggage, one of them taking the lead, and the reſt following one by one in ſingle file.

This was the firſt time during our whole journey that we had travelled in this manner, and we were wonderfully delighted with the ſingular appearance which our caravan made. We kept in the rear of the line of march, in order that we might ſee that no part of our baggage was dropt or loſt, and moreover to obſerve the conduct of thoſe that went before. The pleaſure we had in reviewing this proceſſion was deſtroyed by the intolerable ſtench which theſe filthy Laplanders left behind them, when they began

to

to perſpire. It was beyond what I am able to deſcribe; and were I ever ſo equal to the taſk, I am ſure the reader would not thank me for the peruſal of ſo ill-favoured a compoſition.

The degree of heat was twenty-nine in the ſhade, and forty-five in the ſun. The ground burned our feet; and the few ſhrubs we met with in our way afforded us little or no ſhelter. We were almoſt ſuffocated with heat; and to add to our ſufferings, we were under the neceſſity of wearing a dreſs of thick woollen cloth, as a ſecurity from the inſects, and to cover our faces with a veil, which in a great meaſure prevented our drawing breath. This extraordinary degree of heat ſoon operated moſt powerfully upon our Laplanders, who had already ſwallowed three glaſſes of brandy each. They laid themſelves down to reſt at every ſhort diſtance, and were calling out every moment for more brandy. We ſoon diſcovered that we had no longer to do with Finlanders, who are a ſober, robuſt, active, and hardy race of people. We had now to deal with a ſet of wretches who cared only for fermented liquors, and were unwilling to work. In this manner we went on for ſix miles from the beginning of our journey, in which diſtance they ſtopped to take reſt about fifty times, and as many times each of them aſked for brandy. If we had not come to the reſolution to deny them when they aſked, we ſhould have made no progreſs that day. They were dying with thirſt, and the firſt ſpring they came to they dipped their heads in, like ſo many pigs, and drank full as large draughts. We were at very conſiderable trouble throughout the whole of this journey, both in making our Laplanders go on and in keeping them from ſtraggling.

When

When one tumbled down, the whole line of march was ſtopped; when the word *halt* was given, all the caravan threw itſelf on the ground; and it was not without much entreaty that we could get the individuals of it to raiſe themſelves again on their legs. We were nearly ſix hours in going ſix miles. At length we reached the borders of a ſmall lake called Kevijervi, on the right of which a chain of mountains extends itſelf, and forms the boundaries of Finmark, or Norwegian Lapland, and Swediſh Lapland. On the border of this lake we found two boats which were in a moſt ſhattered condition, full of leaks, with oars that were ſplit and of unequal lengths. Theſe boats were built by the Laplanders, and left in the place mentioned, buried in ſnow during the winter, and expoſed to all weathers. Such were the boats in which we were now to croſs this lake, about a mile over, and the only conveyance that could poſſibly be procured for this purpoſe. Two Laplanders rowed, and two more ſcooped out the water, which flowed in at ſeveral leaks as faſt as they could throw it out: and had they ceaſed baling, the boats would have filled in a ſhort ſpace of time, and we ſhould all have gone to the bottom. Yet, notwithſtanding that we were all placed in this perilous ſituation, we obſerved, not without great indignation, that our Lapland rowers plied their oars, and pulled as leiſurely, and with as much phlegmatic calmneſs, as if there had not been the leaſt occaſion for their exertion.

CHAPTER

CHAPTER VI.

The Plant Angelica, accounted delicious Food by the Laplanders : its ſalutary Qualities—The Moleſtation from the Muſquetoes augmented—Arrive at the river Pepojovaivi—Meet with ſome Lapland Fiſhermen, and two Children—Manners of theſe People; Behaviour of the Children—The Laplanders cook their Supper : their Mode of Eating—Suſpicion they entertain of the ſuppoſed Emiſſaries of Government—The Miſſionaries in Lapland—Notions of the Laplanders concerning Religion and civil Inſtitutions—Their unſocial Way of Living—Increaſe of Wolves in Lapland during late Years—Journey purſued in Boats, on the River Pepojovaivi.

WE gained at laſt the oppoſite banks of the lake, and without any accident. Our Laplanders quitted the boats, and we purſued our journey on foot as before. On the border of this lake, one of theſe people ſpying a certain plant, ran to gather it, and devoured it with as much avidity as if it had been the moſt delicious morſel in the world. It was the famous plant Angelica, the chief luxury of the North, and which is deemed a very great antiſcorbutic. Being deſirous of taſting it, one was given to me, and I found it ſo agreeable to my palate, that I ſoon became fonder of it than even the Laplanders themſelves. I am fully

convinced that I owe to this plant the uninterrupted good health which I enjoyed during all the time I was in thoſe parts; where we had nothing elſe for our ſubſiſtence than dried or ſalted fiſh, the dried fleſh of the rein-deer, hard cheeſe, biſcuit, and brandy; all of them heating and inſalubrious aliments. The angelica was the only thing that was freſh, and the only vegetable that we had at our table. My companion, who had no reliſh for this plant, was often troubled with pains in his ſtomach, and with indigeſtion.

Though it was now drawing towards midnight, the torment we ſuffered from the muſquetoes, inſtead of being abated was increaſed. The night was perfectly calm, and the inſects attracted by the effluvia of our Laplanders, purſued us in our courſe, ſurrounded us, and involved us as in a cloud. After travelling three miles over the rein-deer moſs, and through ſtunted ſhrubs, we arrived greatly fatigued at the banks of the river Pepojovaivi, where we found a fire with ſome Lapland fiſhermen ſitting by it, and two children about five or ſix years of age. We began to make preparations for paſſing the night here, and the Laplanders ſet about cooking their ſupper. The muſquetoes this night annoyed us ſo terribly, that it was not without the utmoſt difficulty we were able to ſwallow a morſel of victuals. There was not ſo much as a breath of wind: the column of ſmoke that iſſued from the fire mounted ſtraight upward in the atmoſphere, ſo that we were deprived of the benefit of fumigation, and of taking what food we had, under the protection of a cloud

cloud of ſmoke. We were obliged to eat with gloves on; and at every morſel we put into our mouths we were under the neceſſity of drawing aſide the veils that covered our faces, very gently and with great circumſpection, for fear of the inſects entering along with our refreſhment. In ſpite of all our precautions the muſquetoes were ſometimes ſwallowed together with our viands. In order to be quit of ſo diſguſting a ſauce, we were compelled at each morſel we put into our mouths, to draw near the fire, and thruſt our heads into the riſing column of ſmoke. We choſe rather to encounter all the bad effects of the ſmoke, and to be half ſuffocated, than to ſwallow thoſe peſtiferous animals.

In order to remedy the inconveniency occaſioned by the defect of a breeze, which might waft the ſmoke horizontally, and thus make us partakers of its kind influence, we bethought us of the following contrivance: we kindled three fires around us, in the midſt of which we were glad to remain, notwithſtanding the exceſſive heat. I cannot at this moment account to myſelf why we did not think of ſetting up our tent, under which we certainly ſhould have enjoyed greater comfort, and have been leſs tormented by the inſects. Perhaps it was, that we did not expect to remain long in this place, and becauſe the erection of our tent always took up ſome time; or it might be too carefully packed up, or perhaps we had not the means at hand of erecting it. It often happens that a perſon does things for which he afterwards can aſſign no direct reaſon, though at the time he may have had ſatisfactory grounds for his proceedings.

After ſupper we employed ourſelves in obſerving all the manners and actions of the Laplanders, in order to form an idea of their mode of living. With this view we propoſed ſeveral queſtions to them. The two children were chubby, robuſt, and hearty. They did not ſeem to be at all ſtruck with ſurpriſe or awe at our appearance, nor were they in the leaſt diſcompoſed by our preſence, or put out of their uſual way. They went to the river and fetched water, which they would ſometimes throw on our ſhoes, and ſometimes on our baggage. They did ſome damage or other to every thing they laid their hands on, and deranged whatever was within their reach; yet the Laplanders took no more notice of the children's behaviour, than if they had not exiſted. They ſaw all their motions; they ſuffered all the miſchief they did with the moſt perfect indifference. They cared for nothing. The children ſeemed to be the ſovereigns of the place. The Laplanders never ſaid ſo much as one word to them of any kind. They never obſerved that it was not well done to throw water on the ſhoes of ſtrangers, or gave them any leſſons reſpecting good manners and propriety of conduct. Theſe, indeed, are terms and ideas with which the Laplanders are wholly unacquainted; and their only mode of training up their children is not to train them at all.

In the mean time, while the children were thus engaged in doing all the miſchief in their power, the old Laplanders were buſied in cooking their ſupper, which conſiſted of various fiſh cut into pieces and boiled in a pot, together with ſome dried fat of the

the rein-deer and a little meal: the whole formed a curious kind of meſs. While the pot was ſtill on the fire, all the Laplanders ſat around it, each with a ſpoon in his hand, for the purpoſe of taſting when the ſoup was ready: when ſufficiently boiled, they began to partake of the meſs out of the ſame pot altogether. When any one had taken as much as ſatisfied him, he fell aſleep, and when he awoke he immediately began to eat again while others ſlept; then theſe would awake, and again eat, while the former elapſed into his ſlumber; and thus they alternately eat and ſlept till they were ſatisfied with the one, and incapable of taking more of the other. There did not appear to be any kind of rule or order among thoſe people; no beginning of any thing, and no end. Their only regulator and guide ſeemed to be appetite and inſtinct.

When they were not occupied with either eating or ſleeping, they ſmoked tobacco. With one or two who preferred ſmoking to ſleeping we had an opportunity of holding ſome converſation, in the courſe of which they aſked us ſome queſtions. They enquired if any one of us was the king, or a ſon of the king, or a commiſſary of the king? They deſired to know, why we came into their country? and what we were going to do there? I diſcovered that theſe people entertained ſuſpicions that we were emiſſaries from government, ſent to ſpy their ſituation and condition, their wealth, and their conduct. From a great deal of jargon in a language, but little of which was intelligible even to our interpreter, we found out their object was to convince us of

their

their great poverty. The anſwers they made to our queſtions were not ſo frank and plain as might have been expected from ſuch ſimpletons. The paſſions which ſo often make men of ſenſe act like fools, ſometimes give art and addreſs to the moſt ſtupid; and there is none of thoſe paſſions ſo much adapted to produce effects of this kind as ſelfiſhneſs, and an anxious intereſt to protect property.

When the kings of the North, animated by a ſpirit of religion and piety, ſent miſſionaries into thoſe forlorn regions to preach the Goſpel and propagate the Chriſtian religion, the miſſionaries did not only make the poor natives pay the expences of their journey, but alſo gave them to underſtand that they were to be remunerated for their trouble. That wandering people had hitherto lived without prieſts, and without any kind of burthen; in fact, becauſe they were too poor to pay to the exigencies of ſtate. They worſhipped in their own way, juſt how and when they pleaſed, a number of gods, who coſt them nothing, except now and then a ſacrifice, which they themſelves ate up, and of which they left nothing to their deities but the bones and horns.

At firſt, it may be preſumed, they were not a little chagrined at being called on to ſhare their wealth with ſtrangers, whom they conceived they could do very well without. Being weak from indolence and idleneſs, as well as natural conſtitution, diſperſed, diſunited by their manner of life, attached only to their herds, and incapable of combining among themſelves, in order to form any plan of oppoſition and reſiſtance, they ſubmiſſively, and with-

out

out reluctance, believed whatever the prieſts deemed proper to tell them, and tamely and indolently gave up a part of their good things in order to preſerve the reſt. The prieſts, on the other hand, followed the ſame principles in Lapland, no doubt, as in other countries, and were not more zealouſly concerned for the ſalvation of ſouls, than careful that no one ſhould go without the benefit of their inſtructions, who poſſeſſed ſome hundreds of rein-deer. The poor ignorant Laplanders paid with tolerable patience the contributions required by the miſſionaries, who promiſed them happineſs in another world, which probably, according to their limited conceptions, would conſiſt in drinking brandy from morning to night. Nothing opens men's eyes ſo effectually as their intereſts; and on what account, or by what rule of right or reaſon, they are compelled to ſhare their property with the commiſſaries of government, from whoſe police, laws, and juſtice, they derived no manner of advantage, is a matter of which they have no conception. In fact, they look upon rulers and their commiſſaries in no other light than that of robbers, who like to live in eaſe and luxury, at the expence of others, without taking the trouble, like themſelves, of following the rein-deer, or even being at the pains either of fiſhing or hunting. They have no idea of the utility of viſitors from whom they derive no protection or benefit, and whom they conſider merely as men who eat and drink, and conſume the ſubſtance of hundreds of other men. Such are the notions entertained by the true, or vagabond Laplanders, who remain in their native deſerts, and who, ſhut up in their

mountains,

mountains, never approach near enough to civilized ſocieties to acquire any ideas of their form and conſtitution. Free by nature, their manner of living exempts them from the neceſſity of laws. They dwell in a country which cannot be inhabited by any other race of mortals. They feed their rein-deer with a vegetable rejected by every other animal. Their only ſociety conſiſts in the union of a few families drawn together partly by common wants, and partly by ſocial affection: and when two ſuch families, with their herds, chance to meet on the ſame ſpot, there is land enough for the one to accoſt the other in the words of Abraham to Lot:—"If thou wilt take the left hand, then I will go to the "right; or if thou depart to the right hand, then I will go to "the left."

It was not without extreme difficulty that we were able to perſuade our Laplanders that we were neither kings nor commiſſaries, nor prieſts, but only private individuals who were travelling from mere curioſity. The principle of curioſity, which exiſts only in cultivated minds, and which is derived either from ſelf-intereſt, in ſearch of ſomething that may be advantageous, or from the pride of knowing more than other men, or from a deſire of comparing what is already known with ſome object or objects not yet known—this principle is obviouſly too abſtruſe, and can in no wiſe enter into the head of a roving Laplander. During the whole of our intercourſe with theſe people, we could never diſcover among them the ſmalleſt ſign of any ſentiment of religion or devotion. They never offered up any prayer to the Deity

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when they went to eat, nor when they retired to reſt, nor at riſing in the morning.

Exactly at the hour of midnight, when the ſun was elevated about two diameters above the horizon, we had an inclination to try the experiment, whether we could not light our pipes by means of a burning-glaſs. The attempt ſucceeded completely. At this phenomenon the Laplanders ſhewed greater emotion and wonder than they had yet done on any other occaſion. We had a notion that they began to take us for ſorcerers; and under this idea we put ſome queſtions to them on the ſubject of ſorcery, of which we had heard ſo much in all the accounts of Lapland. We aſked them, whether they believed that there were any ſorcerers in their country? They ſaid, no: and that they did not care whether there were any or not. To all our queries they anſwered with an air of extreme indifference, and in a manner that ſeemed to indicate that they were ſick of our inſipid converſation. We ſoon perceived that all our queſtions made no other impreſſion on their minds than to awaken jealouſy, and to put them more and more on their guard; and to convince them that we were commiſſaries ſent amongſt them by government. When we enquired of them where their rein-deer were, and how many they had, they replied, that they were very poor; they had formerly twenty-four, but that only ſeven remained, all the reſt having been devoured by the wolf. If we had not been aware that the preceding year had been a dreadful one to the Laplanders, by reaſon of the immenſe quantities of wolves that poured

in amongſt them and devoured their ſtock, we ſhould have been induced to ſuppoſe that the account they gave of the preſent ſmall number of their rein-deer, was intended to convince us of their poverty, and how unable they were to bear any contribution that might be demanded. But intelligence of their diſaſters in that terrible year had reached as far as Uleåborg; and it was even urged by our good friends there as a reaſon why we ſhould give up all thoughts of our projected journey. They ſaid, that as more than a third of the rein-deer had been deſtroyed by the wolves, it would not be an eaſy matter for the Laplanders to furniſh a ſufficient number of theſe animals for conveying us on, in our long and hazardous expedition.

It is a ſingular phenomenon, that the number of wolves in Lapland has increaſed very ſenſibly every year ſince the commencement of the laſt war in Finland. The Laplanders believe that this war chaſed away the wolves from Finland, and forced them to take refuge in the north; juſt in the ſame manner, perhaps, as the preſent inhabitants of Finland, in their progreſs weſtward from Aſia, drove the old Fins into the wilderneſs, in which they now ſojourn. This reaſon, however, ſeems not ſo well founded as to give any ſolid ſatisfaction. We know from experience that the wolves are diſpoſed to follow the courſe of war, and to feed on the victims of our broils and conteſts, rather than to ſhun and fly away from them. I muſt therefore refer the increaſe of wolves in Lapland to ſome unknown cauſe, which I do not pretend to penetrate.

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We now prepared for our journey to Kautokieno, under the conſolatory reflection that we ſhould henceforth eſcape the obſtacles and fatigues we had hitherto met with from the adverſe currents of the rivers. This was the firſt time we had ſeen any river, whoſe waters were in their progreſs to loſe themſelves in the immenſe extent of the Frozen Ocean. If we had been oppoſed by ſuch cataracts as thoſe of Muonio, it would, doubtleſs, have been impoſſible for us to have proceeded any farther. But happily the dangers to be encountered in the cataracts of the river of Pepojovaivi, were not unproportioned to the want of vigour and ſkill of the Laplanders, who were to be our attendants. Thoſe feeble, aukward, and helpleſs beings, were embarraſſed and at a ſtand on the leaſt difficulty; and every ſtone to them ſeemed a mountain. The ſtate of their boats was deplorable; their oars were diſproportioned to one another, and without any regular form. They were no other than ſticks of wood cut and hacked into ſomething like an oar, in the moſt negligent manner. Lazineſs and ſtupidity were prominent in all the Laplanders did, in all that appertained to them. The only things that they were able actively to perform, were to keep up an everlaſting chatter, to ſmoke their pipes, to chew tobacco, and to drink brandy.

CHAPTER VII.

Paſſage on the River Pepojovaivi—Manner of Fiſhing uſed by the Laplanders—The River Pepojovaivi forming ſeveral Lakes during its Courſe, and emptying itſelf into the River Alten, near Kautokeino—Immenſe Quantity of Fiſh in thoſe Lakes—Sport of Shooting on the River—Different Species of Birds—Some farther Characteriſtics of the wandering Laplanders—Arrival at Kautokeino—Schoolmaſter of this Place—Laplandiſh Singing—The Muſic of this Country.

WHEN we embarked on the Pepojovaivi, we left the young woman, who was the daughter of one of our Laplanders, on the banks of the river. We now proceeded with our ſix men, which were in truth more than we had occaſion for; but they were deſirous individually to get ſome money with very little trouble. We had two boats, with three Laplanders in each, who had diſtributed their offices in the following manner: one of them rowed, another managed the helm, and a third ſcooped out the water that entered into the boat inceſſantly. Inſtead of going ſtraight down the river, they made a turn without ſaying a word to us, in order to look at ſome nets which they had ſpread a day or two before. We perceived this deviation, when, inſtead of following

following the courſe of the Pepojovaivi, they made up againſt the current of a ſmall and ſmooth river, which falls into the former. They would give no farther account of this change in their movement, than by ſaying that they were doing what was right, and that they would conduct us in good time to Kautokeino according to our deſire. As we had not any tolerable maps of this part of Lapland, and were totally unacquainted with the rivers or lakes that we might have to paſs, we could not make any vigorous oppoſition to what our guides intended, and therefore judged it expedient to take no notice of what they did for ſome time, but wait and ſee the reſult of this new circumſtance. It was not long before we diſcovered that their object was to draw the nets and carry off all the fiſh they could find. Theſe nets were torn in ſo many places, that the fiſhes might make their eſcape with little difficulty; but the quantity of them was ſo great, that ſome were found in every part of the net that was entire. The manner of fiſhing in Lapland is this: they have their nets ſpread, and always ſtanding in the water; they repair to them and draw them in whenever they want fiſh, which they dry in the air, and by the heat of the ſun. Nature has done every thing for thoſe people; and in proportion to her profuſe bounty is their abominable indolence. The fiſhermen of the iſle of Kintaſari were very different in their habits and diſpoſitions from thoſe of Pepojovaivi. All their apparatus for fiſhing was in the moſt excellent order: their boats were ſound, their nets whole and faultleſs, and they drew them when they caſt them. But the Kintaſari fiſhers were not

erratic

erratic but fixed Laplanders, or rather a Finniſh colony eſtabliſhed in Lapland. Theſe inhabitants of Kintaſari preſerve all the original boldneſs of character, force and activity, by which the Fins are diſtinguiſhed; whereas the unſettled and wandering Laplanders are remarkable for ſloth and dirt.

Having returned to the river Pepojovaivi, we fell down by that ſtream to Kautokeino, where it empties itſelf into the river Alten, after a courſe of forty Engliſh miles from the place where we ſet out. The river Pepojovaivi is every where intercepted by lakes, or, more properly ſpeaking, it often ſpreads and makes lakes, which, being fringed with birch and fir-trees, offered the moſt pleaſing views, and rendered our voyage very intereſting and agreeable. We were aſtoniſhed at the incredible quantity of fiſhes with which thoſe lakes abound, and which leap every inſtant to catch inſects above the ſurface of the water. Our Laplanders themſelves were ſurpriſed at their abundance, and agreed, on their return, to come there and let down their torn and ragged nets. The cataracts of the river Pepojovaivi were not at all conſiderable, nor were they in the leaſt dangerous. Our good Finlanders, and above all our pilot Simon of Kollare, would not have thought it worth while to mention ſuch a voyage: but it was a very arduous undertaking for our Laplanders, who found themſelves under embarraſſments at every turn. Being inured to the navigation of cataracts, we could encounter their difficulties and dangers without emotion, and were of courſe more fitted to extricate our company out of any untoward circumſtance than the Laplanders, who, without

without our aſſiſtance, would probably on many occaſions have been diſheartened. They had not the leaſt knowledge of the depth of a current from the appearance of the ſurface, and of two courſes preſented to their option, they were always ſure to chuſe the worſt and the ſhalloweſt. Through their awkwardneſs and ſtupidity, we were obliged to paſs a conſiderable part of our journey along the river on foot. I have not a doubt but our Simon, through the cataracts of Muonio, would have diſcovered with a glance of his penetrating eye, ſome place where the boats might have paſſed in ſafety. Two of our Laplanders came out of their reſpective boats, and in each one remained. One of thoſe who landed drew the boat along by means of a rope made of the bark of the birch-tree; the other, with a rope made of the ſame materials, checked and moderated its motion when the current was too rapid. If at any time the Laplanders who were on foot on the banks of the river, chanced to ſpy any plant of the angelica, they would immediately run to gather it; and having their hands full of this herb, they would rather loſe hold of the ropes and let the boats ſtrike on rocks, than quit the delicious vegetable. Sometimes when we were in the boat, they would chatter among themſelves at ſuch a rate, or be immerſed ſo profoundly in the pleaſures of the pipe, that they took no manner of notice of approaching dangers; to which, of courſe, we were obliged to be ourſelves attentive: and even when we did give them warning, they would rather let the boats drive againſt any obſtacle, than interrupt or diſcompoſe the buſineſs of eating angelica, or ſmoking tobacco.

tobacco. It happened once that having taken a falſe direction, or courſe, on a part of the river where it was rough and ſhallow, they were ſo entangled among large ſtones, as not to be able to move. On this the Laplander who plied the oars roſe up from the bench on which he ſat, and by the ſerious and decided air he put on, we judged that his intention could be no leſs than to make ſome powerful effort for our extrication from the preſent embarraſſment: He began, however, immediately to looſen a part of his dreſs, and was ſo unpolite as to give way to a very preſſing want of nature in our preſence. I will not tire my readers at preſent with any farther details on the manners and habits of thoſe people. What has been already mentioned may ſuffice to give a tolerably juſt idea of their character and deportment. We were every inſtant on the point of loſing all patience with them. But for want of geographical information, and from the need we had of them, we were, in a great meaſure, under their power, and therefore obliged to put up with all their ſtupidity, lazineſs, and beaſtlineſs.

Before we come to Kautokeino, I cannot forbear giving ſome account of the pleaſant amuſement of the chaſe, which we enjoyed on this river. Our Laplanders had taken a dog with them, and as the animal was not admitted into one of the boats, he was obliged to follow us as well as he could. This poor creature, by his actions, and the means he uſed for keeping up with us, ſhewed a great deal more activity, ſenſe and contrivance than the human beings of this country. When two ways lay before him, he never failed to make choice of the beſt: he had lakes to croſs, iſlands to traverſe,

traverſe, and tracks to chuſe, and during the whole of the route was under a conſtant neceſſity of obſerving, comparing, and deciding; three operations of the mind with which the Laplanders were but little acquainted. In the courſe of his running along the banks of the river, through ſhrubs and bruſhwood, he ſtarted ſome game, which, in thoſe parts, during the ſummer ſeaſon, is very plentiful. We ſhot ſome ducks of a ſpecies peculiar to thoſe regions, the *anas nigra* of Linnæus, ſome geeſe (*anas albifrauus*, Lin.) and a great number of grouſe, which are here very common, and which, riſing all of a ſudden very near the boats, preſent an excellent mark to the ſportſman.

The river of Pepojovaivi does nôt paſs cloſe to the village of Kautokeino, but at the diſtance of about a mile. That mile we were obliged to walk on foot, and to have our luggage carried by land. In walking over this ſpace, I fell in with ſome birds, particularly the curlew (*ſcolopax arquata*, Lin.) which, to my aſtoniſhment, I found in this country very fearleſs and familiar, although in other parts, and even at Uleåborg, it is not to be approached without the greateſt difficulty. I killed two of theſe birds without turning aſide from my path: I brought down alſo ſome plover.

When we arrived at Kautokeino, which was about an hour after midnight, we were ſurpriſed to find the whole village in a ſtate of alarm. All the women were at the doors of their houſes in their ſhifts, and the men in the ſtreets or rather lanes. Their terror was occaſioned by the reports of our fowling pieces; and it was

not without much trouble that our interpreter ſucceeded in quieting their fears.

Among the Laplanders there was one whom they honoured with the title of ſchool-maſter. This appellation gave me a high idea of Kautokeino; and I expected to meet with another parſon, like the one of Muonioniſca, who ſhould come to taſte our brandy, and ſpeak a little Latin, mixed with the Lapponic: but the miniſter of Kautokeino happened at this time to be abſent. He had gone, I underſtood, into Norway, to tarry ſome time with his relations. The miniſters, or miſſionaries, do not uſually remain in Lapland during the ſummer months. We took poſſeſſion of the prieſt's houſe, or rather chamber, for it conſiſted only of one apartment. Being thus lodged, and ſomewhat recovered from our fatigues, we were in a condition better qualified to become acquainted with the village of Kautokeino, where we recogniſed ourſelves as ſubject to the laws of Denmark.

The firſt thing we did was to pay our Lapland attendants. But before we gave them their diſmiſſion, we were determined to make an experiment of their talents in another ſpecies of knowledge than any in which we had yet tried them. We deſired to hear them ſing, being anxious to have a ſpecimen of their ſkill in muſic. I attempted ſeveral times, both by the power of money and of brandy, to make the paſtoral Laplander utter his notes, that I might form to myſelf, if poſſible, ſome idea of their muſic: but the utmoſt I could accompliſh was to extort from them ſome hideous cries, during the continuance of which I was ſometimes

obliged

obliged to ſtop my ears with my fingers. It is ſcarcely credible, though it is perfectly true, that the mountain and wandering Laplanders have not the leaſt idea of any thing connected with harmony, and that they are abſolutely incapable of an enjoyment which nature has not entirely forbidden to any other tribe or nation, as far as I have been informed. Artificial muſic appears to be wholly baniſhed from thoſe forlorn and ſolitary diſtricts The only muſical accents to be heard in Lapland are thoſe which nature has indiſcriminately beſtowed on all other countries, without any regard to man, whoſe pride induces him to believe that every thing in the world is made for him alone. The only melody to be heard in Lapland is that with which the birds make the woods reecho; that of the rivulets ruſtling over their pebbly beds; that of the winds reſounding amidſt the branches of trees and the deep gloom of foreſts; and laſtly, that of the majeſtic fall of rivers over rugged rocks, where the waters break with a craſhing noiſe, and ſend up their foam to the clouds. But that I may not leave my reader altogether without an idea of Laplandiſh ſinging, ſuch as it is, or rather of the vociferation of the wandering Laplanders, I ſhall preſent them with two ſpecimens, which I find preſerved in my portfolio, among the various notifications of my journey. I put them on paper, while thoſe poor creatures were ſtraining their throats, and the muſic is to be ſeen in the Appendix. They were taken down without any regard to time or meaſure, becauſe they had none; nor are they ſo long by a third part as the original ſongs, becauſe there was nothing but a continued repetition of

the ſame notes. The Laplanders, after exhauſting their breath, perſevered in uttering the ſame cry in a kind of fainting or fading voice, as long as there was a particle of air in their lungs. Their muſic, without meaning and without meaſure, time or rythmus, was terminated only by the total waſte of breath; and the length of the ſong depended entirely on the largeneſs of the ſtomach, and the ſtrength of the lungs. With all my knowledge of the muſical art, I was quite reduced to a nonplus amidſt thoſe muſicians of Lapland; and I envied more than ever the ſkill of the Abbé Renauld; an advantage which would have ſtood me in great ſtead in the circumſtances in which I was then placed.*

While the Laplanders were uttering cries in the manner juſt deſcribed, they articulated certain words, which induced me to aſk our interpreter their meaning, and whether they were any verſes or fragments of poetry. But I ſoon learnt that their genius for poetry did not tranſcend their turn for muſic. The words they pronounced in their vociferation were only repetitions of the ſame expreſſions over and over again. For example, "A "good journey, my good gentlemen—gentlemen—gentlemen—"gentlemen—a good journey—journey—journey—my good gen-"tlemen—gentlemen—a good journey—journey—journey—jour-"ney," &c. and ſo on as long as they were able to fetch any breath: when this was exhauſted, the ſong was ended.

* The Abbé, in a note under the article *Swan*, in that part of Buffon's work which treats of birds, aſſures us very gravely, *que les cris des cygnes eſt ſoumis à un rithme conſtant et reglé à la meſure à deux tems.* Œuvres de Buffon, vol. xxiv. page 25. Edition de Paris, 1783.

CHAPTER

CHAPTER VIII.

Situation of Kautokeino—Boundary between the Swediſh and Daniſh Territories—An Inſtance of juſt Reaſoning on a political Topic—Baron Hermelin's Maps of Sweden, Finland, and Lapland—Difficulty of obtaining good Maps of thoſe Countries: thoſe which exiſt are far from being accurate—Diverſity of Names given to the ſame Places, and confuſion occaſioned by this Circumſtance—Anecdotes of the School-maſter of Kautokeino—Diſtrict or Pariſh of Kautokeïno—Population and Inhabitants—Wandering Laplanders, and thoſe that have fixed Habitations—Their Mode of Life—Chaſe of the wild Rein-deer—Annual Fair at Kautokeino, and Traffic carried on—Cattle and Sheep—Low Eſtimation in which the latter are held—Departure from Kautokeino—State of the Weather and the Thermometer—Journey purſued in Boats—The River Alten: beautiful Scenery—Muſquetoes.

TILL our arrival, the village of Kautokeino was conſidered as wholly inſulated in the ſummer ſeaſon, and inacceſſible to travellers. The ſurrounding diſtrict is deſcribed in the Daniſh book of geography as a country conſiſting of mountains, ſeparated from each other by dangerous and impaſſable moraſſes. It was this

this circumſtance that occaſioned the alarm at the report of our guns. The inhabitants could not conceive from what cauſe, or from what quarter the thundering noiſe proceeded, as it could not occur to them that they might receive a viſit from any curious ſtrangers.

The village of Kautokeino is inhabited by four families and a prieſt, and it has a church. By the line of frontier agreed upon in 1751, between Sweden and Denmark, Kautokeino was included within the dominions of the latter. On looking at the map one is ſurpriſed to find here the boundary between theſe two kingdoms; inſtead of its following the ridge of mountains, which forms a natural ſeparation to the ſouth and the north in that corner of Europe. By that arrangement the territory of Denmark turns toward the ſouth, and takes in an angle of Lapland, which ought naturally to belong to Sweden. We did not fail to make enquiry into the cauſe of this ſingular deviation from apparent reaſon and juſtneſs, and we flattered ourſelves that we had traced it to a ſecret of ſtate, being informed that it was the effect of bribery and corruption. The Swediſh commiſſary, we were told, had been induced to make a ceſſion of the angle in queſtion by the power of Daniſh gold; and numerous extravagant anecdotes were mentioned of this perſon, who was repreſented as much addicted both to wine and to women; that care was taken to throw in the way of this man of pleaſure the whole luxury of Lapland; and that he was overcome by the manifold temptations held out to him, and agreed to the diviſion as before ſtated.

Romantic

Romantic as this account may appear, we were not backward to give it credit. My companion particularly, who was a Swediſh officer, aſſented to it moſt readily, like a good patriot, who diſcovered with indignation a fraud committed againſt the intereſts of his country. We made a thouſand political reflections on the different means and arts of corruption, and on the great value ſet by governments on trifling matters: we thought that poſſibly the two powers had left this ſmall territory in an unſettled ſtate, in order that they might not want a pretence, whenever they ſhould chuſe to come to a rupture. If I might have been permitted to do juſtice to our political talents and acute inveſtigation, I ſhould have ſaid that we diſplayed great knowledge as well as eloquence on the preſent ſubject. But alas! the fact was, that all we had heard, and what had given riſe to our *ſage* obſervations, was a mere fable. The true cauſe of the eccentricity noticed in the line of demarcation, was a thing perfectly natural, and in conformity with the treaty of 1751, between the courts of Stockholm and Copenhagen, by which it was ſettled that the boundary ſhould be fixed by the ſources of rivers; that is to ſay, that all that tract of country of which the rivers run into the Frozen Ocean, ſhould belong to Denmark: and on the other hand, all that ſhould be held as Swediſh Lapland, of which the rivers fall into the gulf of Bothnia. More than a year after my journey to Lapland, I became acquainted at Drontheim, the capital of the northern parts of Norway, with the Daniſh commiſſary who had been employed in this buſineſs, and from him I learned the true principle or baſis

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on which the diviſion of the territory was founded. He laughed very heartily at the fabulous account which I recited to him of that matter.

I have already obſerved, that we no longer derived any benefit from maps, but were left wholly to our own reſources. The beſt maps of Sweden are thoſe publiſhed by Baron Hermelin: and when it is conſidered that theſe have been executed at the expence, and by the capacity and induſtry of an individual, it is impoſſible to withhold the tribute of praiſe due to the diſtinguiſhed zeal of his patriotiſm. Baron Hermelin employs the greateſt part of his yearly income, which is very conſiderable, in the promotion of the geography, the natural hiſtory, and a knowledge of the political ſtate of Sweden. He ſends young men of genius to different parts of the kingdom to take geographical ſurveys, to try experiments, make obſervations in mineralogy, and to collect various ſtatiſtical accounts. From their ſketches of particular diſtricts he forms his maps of the different diviſions of Sweden. It is however to be obſerved, that theſe geographical delineations, though wonderfully exact for the work of an individual, derive their diſtinction and merit only from a compariſon with others leſs correct. In fact, they may be regarded as the only maps of Sweden that have yet been publiſhed; and what is more, they have been completed ſolely at that gentleman's own expence, and without any aſſiſtance from government. Sweden, Finland, and Lapland, have not yet been ſurveyed with that correctneſs which prevails in the geographical repreſentations of France, of Britain, and other countries;

countries; every diſtrict and corner of which have been meaſured, and drawn with the greateſt accuracy and preciſion. Baron Hermelin's maps are not compoſed with all the rigour of trigonometry; they are formed from views by the eye, in the ſame manner as the ſketches of ordinary ſurveyors or draughtſmen, who aſcend to the top of a particular mountain, and thence obtain a proſpect of the circumjacent country from which they make their drawings. Beſides this, the natives are conſulted, who furniſh accounts of different matters within their knowledge, and particularly of the names of hills, rivers, towns, and other objects. Lapland, if we comprehend under it all thoſe parts ſo named in the wide extent belonging to Sweden, Denmark, and Ruſſia, is a country of ſuch immenſe ſpace, that it would be too great an enterprize to attempt making an accurate meaſurement of even the frontiers of its different diſtricts. Moreover, the ſummer in that climate is ſo ſhort, the fatigue of penetrating through its moraſſes and ſurmounting other obſtacles ſo great, and the operations of a juſt trigonometrical ſurvey would require ſuch a length of time and number of perſons, that there is but little hope of its being ſoon, or ever accompliſhed. As to the winter ſeaſon, the moſt proper for travelling in thoſe northern and uncultivated countries, it involves the diſadvantage of obſcurity and darkneſs; and the ſnow every where covering the ſurface of the earth, rivers, and lakes, to the depth of ſeveral yards, and preſenting in all places an uniformity of appearance, makes it impoſſible for the geographer to diſcriminate land from water.

With regard to the names of places in Lapland, theſe will never be fixed while Laplanders remain in the unſettled ſtate of a paſtoral and wandering people. Thoſe that have permanent habitations are wholly unacquainted with the names of mountains, rivers, brooks, and lakes at any great diſtance, to which there is little if any reſort. The Laplanders who know the names of theſe objects, are of the paſtoral or erratic tribes. But here another difficulty occurs. Various families of theſe Laplanders aſſociate together, and thus wander from place to place: and as the intercourſe of theſe hordes with one another is but trifling, and of a very tranſient nature, the language of each is marked by ſuch ſhades of variety, that it can ſcarcely be ſaid with propriety that there is one Lapland tongue, common to all. Hence it happens that the ſame places have very diſſimilar denominations, and that a map of any diſtrict under the guidance of one Lapland ſhepherd, would not be recognized and underſtood by a traveller who had drawn a plan of the ſame tract, under the conduct and information of another. An inſtance of this diverſity of names, and the inconvenience that naturally thence ariſes, I experienced myſelf in my progreſs from Pallojervi to Kautokeino. On my arrival at this laſt village, I was influenced to look over my names of places, and the little map I had drawn; all which I ſhewed to an inhabitant of Kautokeino. I found that the Laplander who attended us, and from whoſe account I had projected my geographical ſketch, had called the places by names totally different from thoſe by which the ſame objects were known to the people of Kautokeino.

Among the Laplanders of Kautokeino was one, as I have mentioned, who bore the ſpecious title of ſchool-maſter. This appellation ſtruck me very much; for I had conceived that I was in a place far removed from any ſchool, or any inſtitution for the purpoſe of inſtruction. The name of ſchool-maſter was as great a ſubject of pride to this Laplander, as a red or blue ribband may be to any one in the refined parts of Europe. He was, doubtleſs, as much gratified by the appellation of ſchool-maſter, as any one in our ſtate of ſociety may be by his rank of nobility, or other eminent diſtinction. This ſchool-maſter, both in his perſonal appearance and manners, was as complete a Laplander as his neighbours around him, except that from ſome defective conformation of nature, there was ſomething very ſingular and ludicrous in his mode of walking, his feet being always turned out into what is called by dancing-maſters the firſt poſition.

Having paſſed the frontiers of Lapland,* and continued ſome time in Norway, he had learned the Daniſh, or rather the Norwegian language: and his knowledge of this opened an employment to him the moſt ſingular and droll in its nature of any that ever fell under my obſervation in any country. The prieſt, or miniſter, being wholly unacquainted with the Lapponian tongue, cannot convey his ſentiments to his audience, who know not any other. To remedy this inconvenience, the ſchool-maſter takes his

* Norwegian Lapland is named by the Danes and Norwegians *Finmark*. I ſhall ſtill, however, call it Lapland, in order not to confound the inhabitants of this country with thoſe of Finland; for both aſſume the appellation of Finlanders.

ſtation beneath the pulpit, and when the miniſter has pronounced one ſentence of his ſermon he ſtops, and the ſchool-maſter repeats it to the congregation, in the language of Lapland. The effect which the eloquence of the preacher, thus interrupted and mutilated, muſt have on his audience, it is not difficult to conceive. I confeſs I would have given, I know not how much, to have heard this Laplander, and known what kind of tranſlation he made of the Daniſh miſſionary's ſermons. As for the miniſter, who underſtood not a word of what the ſchool-maſter ſaid in his name to the people, he preſumed it was all right, and went on without heſitation.

As it is the intereſt of Denmark to extend its language over thoſe countries as much as poſſible, a ſchool-maſter was appointed at Kautokeino for teaching Daniſh to his neighbours, and as many as he could draw together to receive his inſtructions. It would appear that this ſchool-maſter had not greatly improved his manners and addreſs, from his travels into Norway, if we were to judge from his matrimonial connection. His wife was only three feet and a half high, and indiſputably the uglieſt creature beyond the polar circle. But on the other hand it ſhould ſeem, that he had acquired from his poliſhed neighbours of Norway the art of inſinuation, and ſome knowledge in the ſcience of gallantry. He was able to gain the acquaintance and attachment of a young girl in the pariſh, who in a ſhort time thereafter found herſelf in a condition that diſcovered how much ſhe had profited by the inſtructions of the ſchool-maſter; a circumſtance which placed this public functionary in an aukward ſituation with regard both to the

the relations of the damſel, and his own little wife. Thoſe incidents, however, are not regarded in the ſame ſerious light beyond, as on this ſide the polar circle. The matter was very amicably ſettled: the child died ſoon after it was born, and the ſchoolmaſter's wife felt more pride in her huſband's ſucceſsful courtſhip, than mortification at his infidelity.

Before we leave Kautokeino, it may not be amiſs to offer, for the amuſement of my readers, a few geographical and ſtatiſtical obſervations on this part of the country. In the whole of the diſtrict or pariſh of Kautokeino, which is twenty-five Norwegian miles in length, and twelve in breadth,* there are but two places occupied by ſettled Laplanders, which amount together to no more than twelve families. The reſt are all of the ſhepherd, or vagrant kind, who cannot be accurately numbered, becauſe they are conſtantly in motion, and not attached to any particular ſpot. In 1756 they reckoned ninety diſtinct families; but it is poſſible that ſome of theſe families may alſo have been counted among thoſe of other diſtricts. Theſe wandering Laplanders inhabit during winter the mountainous tracts, and move from place to place with their tents, and herds of rein-deer; but in ſummer they draw towards the coaſt for the benefit of fiſhing. At Kautokeino there are ſome very fine fields of meadow and arable land; the latter of which yield as much oats and barley as ſupplies the inhabitants for ſix months. Horſes they have none: all journeys are performed on foot or in boats in ſummer, and during winter,

* A Norwegian mile is about eight Engliſh miles.

in

in ſledges drawn by rein-deer. What hay they poſſeſs ſerves as provender for their cows; and the corn they obtain is converted into flour for their own uſe, which, through long habit, is become ſo neceſſary an article of their ſubſiſtence, that they are miſerable if they have it not all the year round. From fiſhing and the chaſe they derive as much reſource as they poſſibly can. A people enured to a roving and hazardous kind of life, prefer to the laborious purſuits of agriculture, the chances of fiſhing and the chaſe. It would not be difficult for the few families of Kautokeino to raiſe grain ſufficient for their wants: but they chuſe rather to fiſh, and hunt wild rein-deer, than to undergo the wearifome toils of huſbandry. They exchange for grain what fiſh they can ſpare, or barter for it the ſkins of bears or other animals which they may happen to kill. It is, however, by no means to be wondered at, that this ſhould be ſo, when we conſider that fiſh are ſo abundant in the rivers as to make the catching of them not a buſineſs of doubtful ſpeculation, but of the utmoſt certainty; and alſo, that if any one kill a bear, he gains more by the ſkin than he would by the cultivation of half an acre of land, over and above the luxury of feaſting upon the fleſh of this animal, which is eſteemed very delicious.

The method of hunting the bear is the ſame here as in Finland, but that of hunting the rein-deer is attended with exceſſive fatigue, and to be performed only by a Laplander. The wild rein-deer, which ſcorn to live in a herd, but remain in a ſolitary ſtate among the woods and mountains, poſſeſs a nicety and acuteneſs of pre-

caution

caution that nothing can equal. When a Laplander perceives one of thoſe animals at the diſtance of about half an Engliſh mile, he takes a circuit to the windward; coming nearer and nearer to it, creeping on his hands and feet, until he comes within gun-ſhot. I have been aſſured by a Laplander, that he has been obliged to creep in this manner for five miles, through ſhrubs and moſs, in order to reach the moſt convenient ſpot for taking aim at his prey.

In the ſmall village of Kautokeino, there is in the month of February an annual fair, which is frequented by the neighbouring Laplanders and the merchants from Torneå, who come thither for the purpoſe of purchaſing rein-deer ſkins, furs, and other articles. In thoſe fairs the medium of trade is barter. The Laplanders give the ſkins of rein-deer, foxes, wolves, and bears, with gloves and ſhoes, or rather ſhort boots, in exchange for coarſe flannels, but above all for brandy, tobacco, meal, and ſalt.

They have a few cows and ſheep, which in ſome degree ſupply them with milk and wool. For fodder to their cows, when they have not hay enough, they gather the moſs that the rein-deer feeds upon, and which the cows, for want of better nouriſhment are glad to live upon. On the adjacent mountains there is a kind of moſs which the ſheep will eat, and even ſeem to like. As ſheep do not form any article of barter or commerce, they are to be purchaſed at a very low price. We bought ſome for our kitchen, at the rate of eighteen pence Engliſh a-piece.

The people in thoſe parts are neither ignorant of the uſe of money,

money, nor exempt from a paſſion for being poſſeſſed of it. Their fair ſeems to have given them an idea of taking advantage of circumſtances whenever they may occur. Of this we had a proof when we began to make preparations for purſuing our journey; they demanded nearly half a-crown a day for each man that was to attend us, which was an enormous ſum for that country, and bore peculiarly hard upon us, ſince we had occaſion for five, and afterwards for ſeven men, beſides the interpreter and our own ſervant. Our interpreter attempted to demonſtrate, that what they aſked was extravagant and unreaſonable; but they would not be moved by his arguments, but replied, that the preſent was the ſeaſon for fiſhing, by which they ſhould gain more than in our ſervice; which perhaps might be true. They ſeemed alſo to be aware that, as travellers are not frequent in their country, if any one journeyed there in a ſeaſon when there was neither a fair, nor any other particular buſineſs to attend, he muſt either have plenty of money himſelf, or be commiſſioned by government to examine and report the ſtate of the country, and conſequently be paid by the king. Such I conceive was their reaſoning, and there was no remedy againſt it; we had no other people but theſe that we could apply to, and thence we were compelled to ſubmit to their terms. I conſoled myſelf with the conſideration, that I would rather pay double their demand than return to Uleåborg, and give up the intended journey. We now gave orders for our boats to be got ready, and all our baggage to be ſtowed into them. We ſet out from Kautokeino on the ninth of July, in the faireſt weather imaginable,

imaginable, and under a temperature of climate approaching to that of Italy. The thermometer of Celſius indicated the 25th degree of heat at mid-day in the ſhade; expoſed to the ſun it roſe to forty; on the water it ſubſided to nineteen. The women of the village accompanied their huſbands to the ſide of the river, and bade us farewell in the moſt affectionate manner. The voyage we were about to undertake was long and painful, and which none of the people had ever performed in ſummer. Our departure deprived the village of two-thirds of its population, and rendered for a time five-eighths of the married women widows. We were followed by their looks till the winding of the river intercepted their view; nor was the ſchool-maſter's wife, ſo little and ſo ugly, the leaſt conſtant or ardent in demonſtrations of ſenſibility and regret at parting with ſuch dear viſitors and friends. Our boats were juſt of a ſize ſufficient to contain the whole of our company, with our luggage and tent. We were in all nine, diſtributed in two boats, which could not have carried one perſon more without the danger of being overſet, or of ſinking to the bottom of the water.

The river of Alten we found one of the moſt beautiful we had yet viewed in the courſe of our travels. It is at its commencement a continued ſucceſſion of lakes of different ſize and ſhapes, and interſperſed with iſlets that are covered with the birch-tree. Theſe preſented a ſcenery of landſcape, which far from having a wild and harſh appearance, was ſuch as might beſeem a gentler climate. Thoſe lakes inſpired us with an inclination for bathing:

their waters were clear as cryſtal, and their edges formed of the ſofteſt ſand, which ſloped by degrees into a greater and greater depth. We did not fail to avail ourſelves of the opportunity of enjoying ſo agreeable and ſalutary a recreation, whenever we could do ſo with impunity; that is, when we had a moment of reſpite from the aggreſſions of the muſquetoes, which almoſt inceſſantly tormented us. The ſame attractions of the ſeaſon that invited us to bathe, animated thoſe inſects to follow us wherever we went, and gave vigour to their perſecution. We were not, however, wholly deſtitute of all reſources of comfort. In a country where we had little beyond the mere neceſſaries of life, we conſidered every fountain that we diſcovered, and every plant of angelica we met with, as a ſource of luxury.

CHAPTER

CHAPTER IX.

Some refreſhing Springs of Water—Farther Account of the River Alten—Cataracts—Rapidity of the River in ſome Places, and quick Progreſs of the Boats—Plenty of Fiſh in the River Alten—The Church of Maſi—Muſquetoes—A ſmall River called Keinoſ-joki—A Chain of Mountains to be croſſed—Dull and melancholy Appearance of the Country—Snow on the Mountains in the Midſt of Summer—Arrive at a ſolitary Cabin in a Wood—War with the Muſquetoes—Change of Scenery in deſcending from the Mountains—Regain the River Alten, and meet with a Salmon Fiſher—Paſs another River, and purſue our Journey—Loſe our Way, and at laſt reach Alten Gaard.

DURING the whole of this journey, although we were for the moſt part on water, we felt a conſtant thirſt: this was but ill quenched by brandy, and it was augmented by our mode of living on dried meat and biſcuit. The water of the lakes, greatly warmed by the continual rays of the ſun, was far from being agreeable; but that of the ſprings, which we now and then found in the little narrow vallies, ſhaded by trees from the exceſſive heat, was ſo freſh and pleaſant, that we could ſcarcely refrain from taking large draughts of it at the moment we found it. Some of thoſe

ſprings were at four or five degrees of Celſius, which was a great difference in compariſon of the lakes, which were at nineteen, and of the atmoſphere, which was at twenty-five. It was a more delicious refreſhment to us, than all the iced creams in the great cities of the ſouth of Europe to the moſt confirmed epicure.

The river of Alten, after ſpreading into ſeveral lakes, and again contracting itſelf within its banks, which are here and there fringed with trees, and conſiſt ſometimes of rocks and ſometimes of bare ſand, precipitates itſelf all of a ſudden from between two rocks about forty feet in perpendicular height. There it forms a magnificent cataract; and the agitated water ſends up a cloud of vapour to the ſkies, through which is ſeen a beautiful and majeſtic rainbow. This cataract, of courſe, interrupted our navigation, and our boats were drawn over the land for nearly the ſpace of an Engliſh mile, to a place where the river again became paſſable. On the borders of this caſcade, the Laplanders, who accompanied us from Kautokeino, had a magazine of fiſh drying in the air. After exploring the beauties of the waterfall, we lighted up a fire in this place, and had ſome of thoſe fiſhes dreſſed; a part boiled, and ſome broiled. The Lapland faſhion of broiling, is by fixing a fiſh on a ſtick, and then holding it to the fire.

After our repaſt we purſued our voyage; and as we proceeded, had a fine view, and took a drawing of a very beautiful cataract made by the falls of a tributary ſtream belonging to the Alten, which deſcends on the right bank of that river over a number of ſhelving rocks, diſpoſed like ſteps of ſtairs, as if they were the work

work of art. It was covered with a canopy of trees, which intercepted the rays of the ſun. We continued to deſcend by a branch of the river Alten, which flowed with ſuch rapidity, that if credit may be given to our Lapland boatmen, we performed almoſt a Norwegian mile (or eight Engliſh) in little more than a quarter of an hour. When the current began to be very ſtrong, our boatmen deſired us to look at our watches, that we might be able to aſcertain how much time we ſhould take in getting on a mile. We did ſo; and when we reached the end of what they computed to be a Norwegian mile, we found that the time taken up was twenty minutes. Our boatmen now wanted ſome repoſe, and we ſet up our tent near the ſmall church of Maſi, on the right bank of the Alten. We lighted ſeveral fires, and one as uſual in the midſt of our tent, to defend us from the muſquetoes, our eternal tormentors. Our Laplanders, before laying themſelves down to take their reſt, aſked permiſſion to go and let down the nets in the river, and draw them only once. They obtained our leave to do ſo, and our interpreter thought it an amuſement to go along with them. They returned in a quarter of an hour with more than two hundred fiſhes of different ſorts and ſizes, ſome more than a foot in length. Part of them was dreſſed for our ſupper: the reſt the Laplanders gutted, and hung up on trees to dry, which they intended to take home with them on their return.

Next morning, before we reſumed our voyage, we paid a viſit to the ſmall church of Maſi, which is emboſomed in the midſt of trees

trees and bruſhwood, about three hundred paces from the banks of the river. If in the whole of our travels in thoſe northern regions we had not ſo much as ſeen one Laplander, or had landed near this church from a balloon, we could not poſſibly have formed any other opinion than that we had come to a land of pigmies. I was greatly ſtruck with the architecture and the dimenſions of this building: the whole was on ſo dwarfiſh a ſcale, ſo little, ſo low, and ſo narrow, that at firſt ſight I ſhould have been tempted to take it not for a real church, but for the model of one. To have an adequate idea of its diminutive ſize, imagine a door of little more than three feet high, a roof no more than ſix, and the whole edifice, compriſing a veſtibule, the body of the church, and a ſacriſty, or veſtry, not exceeding eight yards in length, by four in breadth. It ſeemed as if I, who was thought in theſe parts,

" In bigneſs to ſurpaſs earth's giant ſons,"

might, when placed in a corner of the church, the fartheſt from the pulpit, have almoſt touched the miniſter's noſe with the point of my boot, by ſtretching out my leg without even riſing from my ſeat. The native of Italy could not reſtrain a ſmile at this ſpecimen of Lapland architecture.

When we had paſſed about two Norwegian miles and a half farther down the river, we met with two Laplanders of Kautokeino, who had travelled thus far for the purpoſe of fiſhing. We had now arrived at the place where it became neceſſary for us to quit our boats, and to purſue our journey on foot over that great

chain of mountains into which the river Alten inſinuates itſelf, and flowing, by many windings, through its whole extent, breaks out and ruſhes down in many places, and forms a number of cataracts. As our baggage appeared too heavy to our wary Laplanders of Kautokeino, they engaged the two fiſhers alſo to accompany us, which lightened the burthen of each, by the diviſion of five parts into ſeven. They drew the boats on land, and made them faſt to ſome trees. We then began to aſcend the mountain on the left bank of the Alten, very near to a brook, or rather ſmall river, called Kionos-joki, which deſcends from the mountain Kullitunduri. This brook forms at one place a very ſingular caſcade, by opening a paſſage for itſelf under the ſurface of the rocks, and paſſing, where it begins to fall, under a natural bridge.

We continued to aſcend, for the ſpace of four Engliſh miles, through a thicket of dwarf birch *(betula nana)* and birch-trees, and over ground uniformly covered with thick moſs, which rendered our journey extremely fatiguing. The day was overcaſt with clouds, but ſtill there was a ſuffocating heat, which occaſioned a great depreſſion and heavineſs of ſpirits. This was the moſt favourable opportunity that could poſſibly be imagined for the muſquetoes. The quantity of thoſe terrible inſects lodged amongſt the buſhes and moſs was ſo great, that at every ſtep we raiſed ſuch a cloud of them, as covered us all over from head to foot. Imagine a number of putrid bacon hams expoſed to the rays of a ſummer's ſun, and all covered with flies: ſuch was our condition, and the diſguſting appearance of our perſons. After we had

had aſcended four miles, the mountain began to aſſume a flattiſh and naked aſpect, without a ſingle tree. It was wholly covered with the common moſs of the rein-deer, ſave where this extenſive carpet was broken, and checquered with moraſſes, baſons of water, and lakes, altogether forming a landſcape the moſt dreary and melancholy conceivable. There was nothing to engage our attention, to amuſe our fancy, or to conſole and cheer our ſpirits. A vaſt expanſe lay before us, which we were to meaſure with our feet, through moraſſes in which we were not without danger of being ſwallowed up. On the ſummit of this chain of mountains we traverſed a ſpace of not leſs than fifteen Engliſh miles, ſometimes wrapped in a cloud, and ſometimes marching over the ſnow, though in the midſt of ſummer. The temperature of the air, in this elevation, had undergone a conſiderable change. Our thermometer indicated a remarkable difference of degrees from that of the ſurface of the river of Alten. This climate was not very inviting to the muſquetoes. If we had not been obliged to purſue our way through a number of low ſhrubs, we ſhould have been but little troubled by them: but the ſwarms that we raiſed from the buſhes when we began to climb, accompanied us faithfully during the whole of our progreſs through the mountains. Even when our route lay through heights covered with ſnow, our eternal foes purſued us ſtill. Unfortunately it was a perfect calm: not a breath of wind to drive away thoſe peſtiferous companions.

In the courſe of our journey through thoſe lofty and dreary regions,

gions, we ſtarted a white hare, and ſome birds of different ſorts: but it was not without difficulty and trouble that we could fire a ſhot, on account of the inſects. The pleaſure of ſhooting any thing was dearly purchaſed by the pain to be endured in performing that operation. In order to charge, level our pieces, and take aim, it was neceſſary to pull off our gloves, and put aſide the veils that covered our faces: but when all this was done, or while doing, our enemies, ever watchful for a favourable moment of attack, allured by the ſcent of their prey, fell on the parts expoſed without mercy by millions.

We began to be exceedingly fatigued; but as there was no fuel at hand for making fires to drive away the muſquetoes, which did not permit us either to take refreſhment or repoſe, we puſhed on in queſt of ſome trees, and made, by a roundabout way, towards a cabin, which we were told by one of the oldeſt of our guides, had been erected in a plantation not far off by ſome travelling merchants, for the purpoſe of reſting and warming themſelves in the winter ſeaſon, while the Laplanders baited their rein-deer. This cabin is a ſquare room about eight or ten feet in diameter, conſtructed of wood, with a hole in the top for letting out the ſmoke of the fire in the centre. We did not all go into the cabin at once; but after the Laplanders had collected abundance of the withered branches of trees, one of them entered alone and lighted the fire, having firſt uſed the precaution of ſtopping up the hole in the roof in order to keep in the ſmoke. When the chamber was ſo completely filled with ſmoke as almoſt to pre-

vent reſpiration, the reſt of the company were permitted to go into it. The inſects, with which we were covered from head to foot, were obliged to quit their prey and remain at the door, enraged that they durſt not advance to attack us in our retreat. This little hole in which we were all huddled one among another, quite full of ſmoke, and with no other carpet or floor than the bare earth, was more agreeable to us than any of the inns I had ever viſited in France or England. In the middle of the room there was a good fire, and our tent placed on leaves of the birch-tree ſerved us for a bed. We now ſet about dreſſing the game we had killed, being ourſelves the cooks. We had a comfortable ſupper; and while the thick and pungent ſmoke made the tears trickle down our cheeks in large drops, we merrily drank, in a bumper of brandy, to the deſtruction of our enemies, who kept us in a ſtate of blockade, ſtill hovering at the gate of our citadel, and furious with reſentment at the trick we had played them. The hole for letting out the ſmoke being opened for a ſhort time, ſome of the inſects had the courage to come in, but ſoon paid the forfeit of their temerity: but in return, if any of our garriſon made a ſally to fetch wood or water, or any other neceſſary, the whole flying army took ample vengeance by attacking and almoſt devouring him alive. Having finiſhed our cookery and our ſupper, we laid ourſelves down quite cloſe to one another, the Laplanders literally upon each other, like entwined ſerpents in winter; the whole company lying around our great preſerver and protector, the central fire.

A change having taken place in the atmoſphere, there ſuddenly aroſe ſuch a ſtorm of wind and rain, as threatened almoſt to throw down our cabin. The ſmall degree of comfort our ſhelter afforded was enhanced by the howling of the tempeſt, and by the conſideration that it would involve the deſtruction of our enemies. At every whiſtling blaſt of the wind, "Behold now," we ſaid to one another, "the total diſcomfiture of our beſiegers! They are "put to rout, diſperſed, and driven before the wind to a hundred "miles diſtance!" This conſolatory reflection contributed to lull us to a ſound ſleep, which the ſucceeding calm did not for ſome time diſturb. In the morning I went boldly out of my hole, without hat, gloves, or veil, to breathe a little freſh air, and, being now freed from the inceſſant attacks of the muſquetoes, to view in tranquillity the face of the country. I took a walk round the cabin, in order to make myſelf ſure that we were now at laſt in a ſtate of peace and ſafety: when lo! an ambuſcade ruſhed forth againſt me. I was all of a ſudden covered over with the whole army of inſects. I fought, wrapped myſelf cloſe up as well as I could, and fled to the cabin, which, for want of due fumigation, did not afford me relief ſo ſoon and ſo eaſily as I expected. During the ſtorm the inſects had the ſagacity to get behind the ſide of the cabin that was ſheltered from the violence of the wind, and waited till it ſhould be over, and till an opportunity offered of making a freſh attack. Their plan and tactics were attended with complete ſucceſs. When we reſumed our journey, we were ſtill

attended by an hoſt of aſſailants almoſt as numerous as that by which we had been purſued to the cabin.

We had yet forty miles to travel before we ſhould arrive at Alten, though we had already advanced twenty miles from the place where we left the river. The ſtorm that had prevailed in the night had not brought fine weather by a diſſipation of the clouds. The ſpace over which we were to go this day preſented a proſpect almoſt as dreary as the day before. It ſeemed to us that we were ſometimes going higher up in the mountains than we had hitherto done: we ſtill found ſnow as we proceeded. Our ſervant was particularly charmed with the idea of our being ſo near the clouds: he ſeemed to imagine that he was already diveſted of a part of his mortality; and the better to enjoy the illuſion, he would ſometimes go out of his way and take a circuit, in order to get higher up in the atmoſphere. At one time he was wholly out of our ſight: we began to call him, but he did not hear us; we waited for him, but he did not come; we fired our guns that he might know whereabouts we were: ſtill he did not make his appearance. If he had been a handſomer youth, we might have been induced to ſuſpect that Jupiter had ſent his eagle to fetch him, as he did in former times for Ganymede; but his figure prevented any ſuch apprehenſion. He returned to us at laſt; and on our interrogating him why he left his company, he ſaid, that ſeeing a beautiful cloud very near him, he had run after it for the purpoſe of knowing better than he did what kind of thing it was; but

but that he found himſelf by degrees ſo involved in it, as to loſe his way, and to be ignorant of the direction we had taken.

When we had any eminence to aſcend, we looked at our thermometer at the bottom, and found that it was colder by two degrees at the ſummit of ſome of them. The weather all the while was very unfavourable and incommodious for travelling: it was exceſſively moiſt, and the clouds with which we were conſtantly ſurrounded, communicated ſuch a degree of humidity to our tent, baggage and clothes, that we could no where enjoy any comfortable repoſe. We thought it better, without halting, to puſh forward as well as we could. At length, by dint of perſeverance in our fatiguing progreſs, we began to deſcend the mountains. After paſſing by a cataract, daſhing perpendicularly from the ſummit of ſome rocks, which was fed by the melting maſſes of ſnow and the moiſture of the clouds that crept along the brows of the mountains, we were preſented with the moſt charming landſcapes. We were ready to fancy ourſelves tranſported as by a magic rod into another atmoſphere, another country, another climate. On the oppoſite ſide of thoſe mountains, which are the Alps of Lapland, all is on a gigantic ſcale, all is rich and beautiful. Vegetation of every kind is both abundant and luxuriant, the herbage thick, and the trees large. Here they ſtart up to view all at once in ſuch frequent and extenſive groupes, as are not to be ſeen any where in any of the declivities of the ſouthern chain of mountains. We plunged into the depths of a wood where the graſs roſe to the height of our knees: but I cannot expreſs the pleaſure I felt at

ſeeing

ſeeing again the river of Alten rolling its pellucid ſtream through rich meadows, and with a velocity which recalled to our minds our paſſage from Kautokeino to Koinosjoki. Betwixt Kautokeino to the charming diſtrict where we had now arrived, a ſpace of one hundred and twenty Engliſh miles, we did not meet with a human creature, excepting the two Laplanders of Kautokeino, who left their nets and followed us, as before-mentioned.

At the place where we now were, we at length fell in with a ſalmon-fiſher, who had come thither with his wife. It is ſo unuſual and unheard-of a thing to meet with any human being in thoſe ſequeſtered regions, that when the woman heard the noiſe we made in the woods, ſhe was affrighted, and wanted to perſuade her huſband to betake himſelf with her to flight, for fear of ſome wild beaſt, or unknown monſter, coming to devour them. When we came up ſhe had not recovered herſelf; however ſhe had become more compoſed as ſhe had a nearer view of us while we approached. She was young, and the changes of colour in her countenance occaſioned by fear rendered her the more intereſting. Perhaps it was the effect of our preſent ſolitude, and owing to the circumſtance that we had not enjoyed the pleaſure of ſeeing the fair ſex for a long time, but I thought that this woman was not unworthy of a place in the number of beauties. She had black eyes, regular features, and chefnut hair. Whatever was the cauſe I know not, but I could not help fixing my eyes on her more than on any other of the ſurrounding objects. The fiſher had a ſtore of excellent ſalmon, and alſo a pot for boiling it. He cut two or three

three of his fiſh into ſlices, and treated our whole caravan with a diſh of his ſalmon, prepared in the manner of ſoup and bouillie, ſeaſoned with ſome herbs and ſalt, and a handful of oatmeal, which he took out of a bag that ſeemed to form not the leaſt important article of his wealth. Having neither plate, fork, nor ſpoon, we were obliged to ſupply the place of theſe with pieces of the bark of the birch-tree, and we made an excellent dinner.

This ſalmon-fiſher's boat was of great uſe in tranſporting us over a river that obſtructed our way to Alten, where we were deſirous of arriving as quickly as poſſible, in order to put an end to a fatiguing journey of nearly forty miles through the mountains. We were landed from the boat in a wood, the paths or tracts of which gave us to underſtand that we had now come to a country inhabited by men. We enquired every inſtant of our guides who went before us, where was Alten-Gaard? how many miles we had travelled, and how many we had yet to go? Every moment we expected to be at our journey's end, and our knees began to tremble, unable any longer to ſupport us, as we purſued our winding road through this foreſt; when, to our extreme mortification as well as ſurpriſe, we diſcovered that the labyrinthical tract we followed had miſled us; and after an hour's walking we perceived that we were exactly at the ſame ſpot where we had landed from the fiſherman's boat.* Amidſt this deſolation, we could not help

* Nel boſco Ferraù molto ſi avvolſe
E ritrovoſſi alfin onde ſi tolſe. ARIOSTO.

" Long through the devious wilds the Spaniard paſt,
" And to the river's banks returned at laſt:
" The place again the wandering warrior view'd,
" Where late he dropt his caſque amid the flood.

laughing moſt heartily, and taking this miſerable adventure eaſily. It was but a harſh kind of pleaſantry; but, as there was no remedy, we determined to ſet out afreſh; and, by way of greater precaution, we had recourſe to our compaſs, in order to appriſe our guides when we thought they were proceeding in a wrong direction. This contrivance was not without its utility; and we ſoon came in ſight of the place whither we were bound. But before we could arrive at Alten-Gaard, we had yet a journey of eight miles to accompliſh. As we were incapable of this without exhauſting ourſelves too much, we went in and ſlept ſome hours at the firſt houſe that we came to. Next day we reached the habitation of a Norwegian merchant, which alone compoſed the village, ſo much longed for, of Alten.

CHAPTER

CHAPTER X.

Situation of Alten-Gaard—Proſpect to the Frozen or Icy Ocean—Bathe in this Sea—Inhabitants of Alten-Gaard; their Hoſpitality—Plan for proceeding to the North Cape by Water—Departure from Alten-Gaard—Paſs near Mount Himellar, *or Heaven-man; Waterfalls from this Mountain—Beautiful Scenery—Meet with the Habitation of a Lapland Family, but find the Houſe deſerted—Viſit another Hut—Condition of the Laplanders on this Coaſt—Their Mode of Life, and happy Simplicity—Affecting Family-ſcene—Fall in with ſome wandering or mountain Laplanders—Their Tents and Premiſes deſcribed—A Herd of Rein-deer—Miſerable Appearance of theſe Animals—Their great Sufferings from the Heat, and the Flies, eſpecially the Œſtrus Taraudi, Linn.—Rein-deer Milk—Paſs the Whaal Sund, or Sound of Whales—Haveſund, a ſingle Houſe, in a diſmal Situation—Appearance of Nature as you approach the North Cape—Magerön, or Bare Iſland—Arrive at the* North Cape—*Deſcription of this Promontory.*

IN walking to the merchant's houſe we obſerved in an adjoining paſture two or three horſes. The appearance of this animal, which we had not ſeen in the courſe of five hundred miles, indicated that we had come to the reſidence of a perſon who was

a ſtranger here, and the native of a civilized country. The houſe was ſituated on an eminence, and commanded on one ſide a view of the oppoſite mountains, and the maſſes of ſnow with which they are conſtantly covered; on the other ſide it afforded a proſpect to the Frozen Ocean, which here penetrates into the land, and forms a conſiderable gulf, near which the houſe in queſtion was built. We were delighted at finding ourſelves at ſo ſhort a diſtance from the object of our journey, which was to put an end to our toils and hardſhips. The beautiful colour of the ſea, and the brilliant tranſparency of the waters, offered a moſt pleaſing ſpectacle to our eyes; but nothing, indeed, cheered our minds ſo much as the idea of having ſo far ſucceeded in our enterprize. The ſight of mountains covered with ſnow, and the name of the Frozen Ocean, amidſt a heat as great as that in Italy, heightened the contraſt between thoſe oppoſite circumſtances, and repreſented this place to our imagination as ſomething ſingular and extraordinary, which was not to be met with in any other part of the world. Even the very thought of having reached the Frozen Ocean had ſomething ſublime in it: to enjoy it ſtill farther, and to make the moſt of it, we determined to throw ourſelves into the waves of this ſea, and to recruit our exhauſted ſtrength by a bath. The merchant gave us warning not to do this; nobody, he ſaid, riſked bathing there, for fear of ſharks: but we could not reſiſt the ſtrong inclination that impelled us, and we did venture to plunge into the water. This, however, was ſo inſufferably cold, that it was not long before we came out of it, and we felt

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our legs ſo benumbed that they were ſcarcely able to ſupport us on the beach.

After dreſſing ourſelves and ſhaving our beards, which were of ſix days growth, we were called to dinner; and not a little ſurpriſed to find ſix different diſhes, with a bottle of wine ſet down for each perſon. This proſpect comforted us ſtill more than the view of the Frozen Ocean, and after dinner we found ourſelves more refreſhed by the wine than we had been by the ſea water. We thought ourſelves now in paradiſe, in elyſium, in an enchanted palace. Every thing was good; every thing was delicious; and the keenneſs of our appetite doubled the convivial and ſocial pleaſure. The merchant was a married man, and his lady was an excellent practical cook, as well as a perfect houſewife. They had a boy who waited at table; and the ſociety of the houſe was increaſed by the reſidence of the bailiff of that diſtrict of Lapland, who after the death of his wife had come to live with the merchant, for the ſake of company. The bailiff was a very worthy and pleaſant man, and much eſteemed in this family, and in all the diſtrict. We found ourſelves ſo comfortably ſituated here, that it was not without regret we began to talk of proceeding in our expedition to the North Cape; this, however, was indiſpenſible, for it was proper and neceſſary to avail ourſelves of the favourable ſeaſon. We inquired into the beſt manner of performing this route; how many days it would require by land, and how many by ſea; if any one had made this journey before us; and what was the diſtance between the North Cape and Al-

ten? We were informed that the North Cape was diſtant from Alten thirteen Norwegian miles; that is, above a hundred miles Engliſh; that it was impoſſible to get there by land, and that the only way was to go by ſea. The whole of this peninſula they deſcribed as one continuation of mountains, interſected by lakes, rivers, and impenetrable moraſſes, which would intercept our progreſs at every ſtep. They aſſured us, that admitting the poſſibility of overcoming thoſe obſtacles, we could not poſſibly reach the North Cape by that way in leſs time than a fortnight. A journey to the North Cape, they ſaid, had never been undertaken by any one in ſummer, on account of its great length and the almoſt inſuperable difficulty of accompliſhing it: and as we were limited in reſpect of time, and had a great diſtance to go back to Tornea, we might be too late in the ſeaſon for doing ſo. If we were overtaken by the bad weather, we ſhould not be able to return till winter had fairly ſet in, ſo that we might travel in ſledges. After weighing all circumſtances, we determined to proceed to the North Cape by water; and we propoſed, when we ſhould be about half way to make ſome excurſions into the peninſula.

The third day of our ſtay at Alten, the merchant procured us four men, and an open boat with four oars. One of theſe men had doubled the Cape before, and conſequently was acquainted with the courſe to be taken. The other three were very good ſeamen, and had been on thoſe coaſts on the buſineſs of fiſhing. One of them, who acted as pilot, ſpoke the Norſe, or Norwegian language; the other three that of Finland and Lapland. It promiſed

miſed on the whole to be a very pleaſant and comfortable expedition. We were furniſhed with cuſhions and mattreſſes, bed clothes and coverings. By way of proviſions, we had every thing that was good, ſuch as white wine, claret, brandy, freſh ſalmon, roaſted fowls, veal, hams, coffee, tea, with the neceſſary utenſils; and, in a word, all that we could poſſibly have occaſion for. It was, indeed, nothing but a party of pleaſure on the icy ocean. The gulf that I have mentioned, indenting the mountains, offered every where the moſt magnificent and intereſting proſpect.

We ſet out from Alten, on Monday the 15th of July, at two o'clock in the afternoon; and we did not arrive at the Cape till the night between the Friday and Saturday following. Three miles from Alten we paſſed on our right a mountain, called in Norwegian *Himellar*, or Heaven-man, from which there fell into the ſea five or ſix caſcades, two or three hundred yards of perpendicular height. Farther onward was another grand cataract, where we quenched our thirſt. We went up into the mountains to ſee the place where it had its ſource, and were ſurpriſed to find at their ſummit very beautiful natural meadows. Still farther off, we again ſaw a fine caſcade ruſhing down from another mountain. All theſe waterfalls were ſupplied, no doubt, by the melting of the ſnow on the diſtant mountains, which formed as it were the back ground of the picture. The caſcade laſt mentioned was precipitated from a hill, adorned on three ſides with a wood of birch, ſpread in the manner of an amphitheatre, ſo that it appeared as if it had been planted by the hand of man. In the midſt of

of this pleaſure-ground ſtood a wooden houſe, covered with turf, and inhabited by a family of fixed Laplanders. I wiſhed to pay them a viſit; one of our guides, however, beſought me not to go there immediately by myſelf, but to ſend him on before me; becauſe, ſaid he, the family will perhaps be frightened at the ſight of a ſtranger of ſo different an appearance from their own. He went into the houſe, but found nobody there: it was completely deſerted: the family had either gone on a fiſhing excurſion, or were in the mountains tending their rein-deer. The architects of the houſes on thoſe coaſts, appear to have been of the ſame ſchool with him who built the church of Maſi; though it might not bear quite the ſame proportion to that church, which our houſes do to cathedrals. I cannot ſay that we were very diſcreet in our viſit: we looked at, and ſearched out every thing, even their pockets: all was open and expoſed; for there are no locks in Lapland. We found not any article of curioſity, beſides a box of roſin. This juice iſſues from the fir-tree, of which the Laplanders make an ointment for dreſſing their wounds. We returned with regret to our boats, and it was not without pain that we bade adieu to ſo charming a proſpect, which bore a ſtriking reſemblance to all that is moſt romantic and delightful in the natural ſcenery of Switzerland.

There was not a breath of wind, and our boatmen were much fatigued with rowing in ſo great a heat. In order to give them ſome reſpite, and to gratify our own curioſity, we viſited all the Laplanders ſettled on this coaſt, who generally lived at the diſtance

tance of a Norwegian mile, or mile and a-half from one another. Abundance and contentment reign in all their dwellings. Each Laplander is the proprietor of the territory around his little manſion, to the extent of a Norwegian mile, or eight eight Engliſh, in every direction. They have ſome cows which furniſh them with excellent milk, and meadow land which yields hay for their fodder in winter. They have every one a ſtore of fiſh dried in the ſun, not only for their own uſe, but wherewithal to purchaſe luxuries; that is, ſalt, oatmeal, and ſome woollen clothes. Their houſes are conſtructed in the form of tents: a hole in the middle, which gives them light, ſerves alſo as an aperture for letting out the ſmoke of the fire, which is always placed in the centre of the cabin; and around which they ſleep quite cloſe to one another. In winter, beſides the heat of the fire, they have the benefit of the animal warmth of the cows, with whom they ſhare the ſhelter of their roof, as the inhabitants of Scotland do in the highlands and the northern iſles. The doors of their houſes in ſummer are always open; and although in that ſeaſon there is no night, they are accuſtomed to ſleep at the ſame time as other Europeans; with the exception of thoſe who are in ſuch inceſſant purſuit of pleaſure, as to fly from one object to another, and puſh the hours gradually on, till they convert night into day. We have gone into their cabins at one and two o'clock, after the hour that we call midnight, when we always found the whole family lain down and aſleep. We have ſometimes remained a quarter of an hour near them before they were awakened by our preſence from

their profound ſlumber. They not only ſleep with their doors wide open, but ſo ſoundly, that it is not eaſy to rouſe them. The fact is, that they are not expoſed to any kind of danger or diſturbance—they are far removed from the anxieties and fears that attend envied poſſeſſions; and the only wild beaſts that could poſſibly give them any alarm or uneaſineſs are, the wolves and bears. But theſe animals never attack houſes, as they procure ſufficient nouriſhment by following the wandering Laplanders with their rein-deer. There are no venomous animals in thoſe rude countries; and as to men, they all live in the moſt perfect innocence.

Here the neceſſity of government, for the diſtribution of juſtice, and the equal protection of the people, exiſts not. A ſmall number of inhabitants, diſperſed over immenſe tracts of lands, have little inducement to make aggreſſions on each other; and the general equality of condition that prevails, and above all, the conſtitutional feebleneſs of paſſion, and equanimity of temper, prevent not only infliction of injuries, but reſentment. Though the Laplanders are defenceleſs, yet the rigours of their climate, and their poverty, ſecure them from invaſion; and thus they exiſt without combination or protection, and without bending with ſubmiſſion to ſuperiors. Here the melancholy examples, which exiſt in all hiſtories, of the great tyrannizing over the meaner ſort, are not to be found, nor the falſehood and perjury which generally prevail among rude and barbarous nations.

In one of the families we viſited, we witneſſed a very tender and affecting ſcene, which convinced us that ſenſibility is not baniſhed from

from thoſe northern latitudes. At three o'clock after midnight we entered a cabin, in which there were, beſides the maſter of the houſe, his mother, his young wife, and two infant children. They were faſt aſleep, and we waited for ſome time, that we might awaken them gently: they all of them lay on the ground, which they had covered with the branches and leaves of the fragrant and aromatic birch; over theſe were ſpread ſome rein-deer ſkins. They ſlept as the maritime Laplanders do in general, with their clothes on; but theſe being very large and looſe, occaſion no inconvenience by impeding in any degree the circulation of the blood. The wife awoke firſt, and caſting her eyes on one of our boatmen, whom ſhe knew, ſhe was glad to ſee him, and entered into converſation with him in Lapponeſe. The huſband and his aged mother alſo awoke ſoon after, but the children continued in their ſound ſleep. The old woman perceiving our Laplander, burſt into a flood of tears; the young woman likewiſe wept; ſo did the boatman; and ſo by inſtinctive ſympathy did we all, without knowing why. For a moment we preſerved a dead ſilence; when our interpreter having entered the cabin, and found us in tears, aſked in Finniſh the reaſon of all this ſorrow? The occaſion was this—the old woman had ſeen the boatman about a year before, when ſhe was in perfect health; but ſince that time ſhe had been ſeized with a ſtroke of apoplexy, which had totally deprived her of the uſe of ſpeech. After this general emotion had ſubſided, we aſked for ſome rein-deer milk and cheeſe. Our landlady immediately went out of the cabin and

conducted us to the ſtore, which was a little wooden box, or ſhed, raiſed upon beams to a certain height from the ground, that the proviſions it contained might not be damaged by the humidity of the ſnow in winter. We were aſtoniſhed at the quantity of things this good and provident woman had in her magazine. There was great plenty of dried fiſh, and dried rein-deer fleſh, cheeſe, and tongues of the rein-deer, oatmeal, rein-deer ſkins, fur and woollen cloths, and other articles. Every thing beſpoke riches and comfort; and, what was moſt remarkable, our kind hoſteſs gave us whatever we wanted in the moſt liberal manner, and without the leaſt idea of receiving aught in return; on the contrary, ſhe perſiſted in refuſing to accept any money when we offered it. I have ſeen very few places where the people live in ſo eaſy and happy a ſimplicity as in the maritime diſtricts of Lapland. Their huts are dark and narrow, and they have neither bedſteads, chairs, nor tables; for they ſleep and ſit more comfortably on the ground, and their houſes are as convenient as they need be for their occupations and different purſuits. Their local ſituation has, at leaſt in ſummer, a cheerful and ſmiling aſpect, being placed near the ſea, and at the foot or on the ſides of mountains, where the bountiful hand of nature has given them rich paſtures that want no cultivation; and what is moſt valuable, the ground on which they tread, and the ſoil which yields them ſuſtenance, they call their own, and acknowledge no landlord over it. There is no maſter to trouble them, or to inſpire them with any fear or apprehenſion: the only ſevere influence they have to dread, ariſes now and then from the rapacity of merchants.

We left this cabin to purſue our voyage; but after proceeding five or ſix Engliſh miles, we were obliged by the wind again to land, when we determined to take advantage of this interval to make an excurſion into the interior of the country, in order to try if we could meet with any thing remarkable, and particularly, whether we could not get a ſight of ſome wandering Laplanders with their rein-deer and their tents. We travelled ſeven or eight Engliſh miles on foot, and found here and there, amidſt thoſe mountains, delicious ſpots and vallies, encloſed by hills that were covered with birch and ſome other trees. We enjoyed the ſhade, and the freſhneſs of the brooks or rivulets that watered the vallies. We at laſt came to a mountain Laplander's tent, and our curioſity was ſatisfied: this tent was of a conical form, and not ſhaped as tents are in general. They put together ſeveral poſts or beams of wood, freſh cut down, ſticking them with one end in the ground, and making them meet at the top. Theſe beams they covered all round with pieces of woollen cloth, which they faſtened to one another. The diameter of the tent we ſaw at the baſe was eight Engliſh feet. In the middle was the fire, and around the fire ſat the Laplander's wife, a boy, who was his ſon, and ſome inhoſpitable and ſurly dogs, which never ceaſed barking at us all the time we remained near them. Faſt by the tent was erected a ſhed, conſiſting of five or ſix ſticks or poſts, that were faſtened to one another near the top, in the ſame manner as the tent, and covered with ſkins and pieces of cloth. Under this canopy the Laplanders kept their proviſions, which were cheeſe

of the rein-deer, a ſmall quantity of milk of the ſame, and dried fiſh. A little further was a rude incloſure, or paling, made in haſte, which ſerved as a fold or yard for the rein-deer when they were brought together to be milked—thoſe animals were not near the tents at the time we made our viſit: they were in the mountains, from whence they would not deſcend till towards night. As we did not feel ourſelves diſpoſed to ramble about in queſt of them, at the hazard of loſing ourſelves among a ſeries of mountains, exhibiting throughout an uniform appearance, we judged it more adviſable to offer ſome brandy to the Laplanders, on condition that they would go with their dogs and bring the rein-deer home, or as near as they could to the tent. Scarcely had they ſwallowed the brandy, which we had given them as an earneſt of more, when we heard the ſhrill barking of the dogs reſounding through the mountains. The Laplanders then told us that the rein-deer were coming; and very ſhortly after we beheld a troop of not leſs than three hundred deer deſcending from the mountains in a direction towards the tent. We then inſiſted that they ſhould drive the rein-deer within the incloſure near the tent, that we might have an opportunity of ſeeing and examining them the better, and taſting the milk freſh from the does. They did as we deſired; but not without very great difficulty, becauſe the animals, not being accuſtomed to be ſhut up in the fold at that hour of the day, were unwilling to be confined, and it was not till after repeated efforts that the Laplanders were able at laſt, with the aſſiſtance of the dogs, to

compel

compel them to enter. We had then time to view them at our leiſure. Thoſe poor animals were lean, and of a ſad and melancholy appearance: their hair hung down, and their exceſſive panting indicated how much they ſuffered at this ſeaſon of heat and affliction: their ſkins were pierced here and there, and ulcerated by the muſquetoes, and the eggs of the fly called, in Lapponeſe, *kerma*, (*œſtrus tarandi*, Linn.) which tormented them in the moſt cruel manner. I made a collection of thoſe inſects and their eggs, intending them as preſents for my entomological friends. As to the milk which we taſted, it is not ſo good at this time as in winter. In ſummer it has always a kind of ſtrong or wild taſte, and too much of what the French call an *haut gout*.

Our guides adviſed us to return to the boats, and avail ourſelves of the favourable breeze that had ſprung up for purſuing our voyage; and we took leave of our Laplanders, whoſe only regret at our departure ſeemed to be a mortification at the removal of the brandy. We paſſed in our boat the Whaal-Sund, or Sound of Whales, which was agitated at the ſame time by the current that ſets in here very ſtrong, and by the wind, which blew contrary to the current. Whales reſort to this ſtrait in great numbers, and are, as we were told, very common in all theſe ſeas. Although we were aſſured by our mariners, that they had never paſſed this ſtrait without ſeeing eight or ten whales, we were ſo unfortunate as not to get a ſight of one. We went on ſhore to the houſe of a merchant, ſituated on an iſland near Haveſund: this was perhaps the moſt diſmal habitation on the face of the earth.

earth. The whole land around it did not produce one tree or ſhrub; no, nor ſo much as a blade of graſs: there was nothing to be ſeen but naked rocks. The inhabitant of that houſe had not any thing but what he brought from a diſtance, not even fuel. The ſun for three months of the year is not viſible; and if, during that ſpace of time, the atmoſphere were not illuminated by the *aurora borealis*, he would be buried in profound darkneſs—Dreadful place to live at! The only attraction in theſe abodes is fiſhing, and the love of gain. The nearer one approaches the North Cape, the more nature ſeems to frown: vegetation dies, and leaves behind it nothing but naked rocks.

Proceeding on our voyage, we left on our right the ſtrait formed by Magerön, or Bare Iſland, and the continent. The vaſt expanſe of the Frozen Ocean opened to our left, and we arrived at laſt at the extremeſt point of Europe, known by the name of the North Cape, exactly at midnight.

Siſtimus hic tandem, nobis ubi defuit orbis.*

The North Cape is an enormous rock, which projecting far into the ocean, and being expoſed to all the fury of the waves and the outrage of tempeſts, crumbles every year more and more into ruins. Here every thing is ſolitary, every thing is ſteril, every thing ſad and deſpondent. The ſhadowy foreſt no longer adorns the brow of the mountain; the ſinging of the birds, which enlivened even the woods of Lapland, is no longer heard in this

* Here then we ſtood, and touch'd the earth's laſt point.

ſcene of deſolation; the ruggedneſs of the dark gray rock is not covered by a ſingle ſhrub; the only muſic is the hoarſe murmuring of the waves, ever and anon renewing their aſſaults on the huge maſſes that oppoſe them. The northern ſun, creeping at midnight at the diſtance of five diameters along the horizon, and the immeaſurable ocean in apparent contact with the ſkies, form the grand outlines in the ſublime picture preſented to the aſtoniſhed ſpectator. The inceſſant cares and purſuits of anxious mortals are recollected as a dream; the various forms and energies of animated nature are forgotten; the earth is contemplated only in its elements, and as conſtituting a part of the ſolar ſyſtem.

CHAPTER XI.

A Grotto among the Rocks of the Cape—Rocks, of which the North Cape is compoſed, chiefly Granite—Birds ſeen near that Cape—Return from the North Cape—A different Route to Alten from the one taken before—Iſland of Maaſo, and its Inhabitants—Great Hoſpitality and Attention—Advantage of being miſtaken for a Prince in travelling—A Place called Hammerfeſt—Hwalmyſling, a Peninſula—Account of an Engliſh Frigate coming as far as Hammerfeſt ſome Years ago—Arrive again at Alten—Excurſion to Telwig, a great Fiſhmarket—Embark on the River Alten—Singular Combination of three Cataracts—Attempt to aſcend in the Boats one of theſe Waterfalls—Reaſons for this Adventure—It fails, and the Travellers are obliged to proceed on Foot over the Mountains—Difference of Temperature in the Air—Regain the River, and meet the Laplanders of Kautokeino—Reach Kautokeino; thence to Enontekis—Difficulty of the Journey to the latter Place—Two Engliſh Travellers at Enontekis: their Memorandums—The Clergyman of Enontekis—Extracts from a manuſcript Account, written by that Clergyman, reſpecting the Pariſh of Enontekis: its Population, Church, Inhabitants, Colonies, Manners, and natural Productions; among the Latter ſome Plants and Birds, and Remarks

marks on the Diſeaſes of the Rein-deer—Journey from Enontekis to Torneà and Uleåborg—Concluſion.

HAVING made drawings of thoſe rocks under various aſpects, we landed from our boat, and ſcrambled upon the top of them. We there found ſome pieces of wood thrown out by the ſea, with which we kindled a fire in the face of the Frozen Ocean, and began to prepare a repaſt. In looking about for a place to which we might retire with ſome comfort, we diſcovered a grotto formed by three rocks, whoſe ſmooth and poliſhed ſides indicated that they had heretofore been waſhed, for many ages, by the waves of the ſea. In the midſt of theſe rocks was a large roundiſh ſtone, under which there ran a ſmall ſtream of water. As we were tracing the courſe of this ſtream, which had its ſource in a neighbouring mountain, we found on its margin ſome plants of angelica. This we regarded as a great acquiſition to our table, becauſe we had found it to be a very refreſhing and ſalubrious vegetable. The grotto was ſo convenient, that it had the appearance of being the work of art. The ſtone in the centre ſerved for a table, around which we could place ourſelves; and we had only to ſtoop down to repleniſh our bowl with water, perfectly freſh and ſweet, though we were within a few paces of the ſalt ſea. We regretted much that we had no iron implement wherewith to engrave ſome motto, or at leaſt our names on thoſe rocks. After we had finiſhed our repaſt, we amuſed ourſelves with going up to the higheſt parts of the rocky eminence, which were very rugged,

and thence precipitating down large maſſes of ſtone. Theſe in their fall made a terrible craſh, as they ſtruck againſt every thing that oppoſed their way to the ocean. The rocks on thoſe coaſts are for the moſt part compoſed of granite. The North Cape itſelf is a maſs of granite, interſperſed with ſome veins of quartz, lying in the direction of ſouth and north. In the ſemicircle of rocks which form the Cape, is a point or prominence towards the weſt, where we found ſnow on a ſpot not more than two fathoms above the level of the ſea; a circumſtance which appears, in ſome meaſure, to confound the French theory reſpecting ſnow at a certain height in the atmoſphere, and indeed the whole ſyſtem of Mairan, Buffon, and Baillie, reſpecting central heat.

The only ſpecies of birds that we could diſcover on thoſe rocks was one of the genus *motacilla*. But at a ſmall diſtance from the Cape, out at ſea, the *uria grille*, ſome ſpecies of *larus*, and the *alca arctica* were very common; and I ſucceeded in bringing down ſeveral of thoſe birds.

A gentle breeze ſetting in from towards the north invited us to leave the Cape, and enabled us to make uſe of our ſail: but we had ſcarcely proceeded five or ſix Engliſh miles, when we were overtaken by a calm, which obliged our people to have recourſe to their oars. We did not return to Alten by the ſame courſe, but viſited whatever we underſtood to be in any way worthy of our notice on the iſlands that fringe the coaſt. We came firſt to the iſle of Maaſo, which is inhabited by a clergyman, a merchant, and thirty families beſides. The merchant received us with the higheſt

higheſt marks of diſtinction: he offered us different kinds of liquor; he made us a preſent of ſome ſponges, which are found in thoſe parts, together with ſome ſea-ſhells; among the latter was a *cancer Bernhardus eremita*, in a *buccinum glaciale*: he gave us alſo a ſpecimen of an *alca alce*, which his ſon had ſtuffed; he ſhewed us the environs of his habitation; theſe conſiſted ſimply of rocks and ſome caverns, where they hunted the otter: and at our departure, he hoiſted the Daniſh flag, and ſaluted us with three diſcharges of his cannon. All theſe exceſſive marks of reſpect and veneration were not, perhaps, the effect of mere hoſpitality, but more probably of the deluſive fancy that we were two princes travelling in diſguiſe. This deluſion was founded in a circumſtance that had previouſly happened. A ſon of the late duke of Orleans, after travelling through Norway, came from thence to this coaſt in a ſhip. From the iſle he proceeded to Alten, from Alten he traverſed on horſeback nearly the ſame ground that we had done, in company with a young man of the name of Montjoye: Both travelled under borrowed names: the firſt under that of Müller, the ſecond under that of Froberg, which is of the ſame import in the German as his own name in French. The year after theſe gentlemen had been here, the merchants on the coaſt were informed by their correſpondents that one of them was the Prince of Orleans: and from that time they believed in Norway, as well as on the coaſt of Lapland, that every ſtranger, accompanied by another, and one or two ſervants, was ſome prince on his travels, either for inſtruction or amuſement. In order to form a juſt eſtimate of

the hoſpitable treatment we received at Maaſo, it would be neceſſary to know whether the two perſons juſt mentioned obtained the ſame marks of reſpect that we did. I travelled afterwards with my countryman Mr. Bellotti, through Norway, where we were treated, in like manner, with the moſt diſtinguiſhed marks of honour. I certainly acknowledge with gratitude the hoſpitality ſhewn us in that country; but I cannot, without due regard for truth, omit to notice, that it was every where believed that we were Italian princes, who had come to paſs ſome time in the North, during the troubles of Italy; and all the almanacks were moſt carefully peruſed in order to find out what princes we might be. My friend being of a more delicate frame and complexion than I, paſſed for the unknown prince; and myſelf, who was of a more robuſt conſtitution and appearance, was taken for his ſecretary or travelling tutor. Some took him for a ſon of the duke of Parma, others for a ſon of the duke of Modena; and ſeveral who were more ſcrupulous in their inveſtigation than the reſt, referred to genealogical accounts, that by comparing his age with that of other young princes whom they found mentioned, they might be enabled to trace and aſcertain his true rank and deſcent. I have no doubt but we ſhould have met with the ſame polite hoſpitality, independently of all deception: but I cannot forbear thinking that this notion was not without its influence among certain claſſes of people in the principal towns of Norway, where we remained ſome days.

From Maaſo we proceeded to Hammerfeſt, a place where there

are

are two or three merchants and a clergyman, with a few other families. All thoſe little ſettlements on this coaſt bear a very near reſemblance to each other: around them is the ſame ſterility, the ſame nakedneſs, the ſame rocks.

Near Hammerfeſt flows a ſmall river which paſſes through a pleaſing glen, ſhaded by ſome birch-trees: in this river there are ſome excellent ſalmon caught. Directly oppoſite to Hammerfeſt is a peninſula called Hwalmyſling, abounding very much with hares, for the ſkins of which the proprietor draws from two to three hundred rix dollars a year. One of the merchants at Hammerfeſt gave us a confuſed account of an Engliſh frigate, about ſeven or eight years before, having come to thoſe coaſts, in the time of his predeceſſors, with two aſtronomers, one of whom built an obſervatory for himſelf on a neighbouring mountain, and the other went to fix his reſidence for ſome time at the North Cape. He neither recollected the particular year, nor the names of the aſtronomers; but only that the appearance of the ſhip made ſuch an impreſſion on the people on thoſe coaſts, that they all came to ſee her, and went away with terrible apprehenſions that ſhe had come to carry war and deſtruction into their country. The clergyman of Hammerfeſt was ſo ſquare and ſtout a man, and of ſo gigantic a ſtature, that if the extent of his underſtanding had borne any proportion to that of his corporeal frame, he would have been the ableſt divine of our age. He ſpoke both Latin and German, and was very inquiſitive about news and politics. He was mightily rejoiced at ſeeing us, being convinced that we ſhould be able to give him

him ſome news more recent than any that he had heard. One may form an idea of the little communication there is between thoſe parts and the reſt of Europe from the following circumſtance: it was the 19th of July, 1799, and the miniſter of Hemmerfeſt had received no intelligence concerning the great affairs of nations ſince the victory obtained by the Engliſh fleet at Aboukir, in Auguſt 1798.

We did not receive the ſame honours as at Maaſo, becauſe, perhaps, the merchants at Hammerfeſt had neither cannon nor ammunition. Such is the weakneſs and fooliſh vanity of human nature, that on our departure from this place, we were ſenſible of ſome diſappointment in not hearing any report of cannon. We ſhould not have been diſpleaſed if the ſame mark of reſpect, or rather folly, had been ſhewn us.

At Alten we found ready to meet us a man whom I had employed to collect plants and inſects, and another who had come to entertain us with his fiddle, and to give us a ſpecimen of the muſic of this part of Europe. *See Appendix.* At this village we remained ſeveral days for the purpoſe of making the neceſſary preparations for our return to the gulf of Bothnia. During this interval of repoſe, we made a ſhort excurſion to Telwig, in order to ſee the Laplanders who came thither from all quarters to ſell their fiſh. It is a ſmall port or creek of the ſea, three miles from Alten, where there is a village inhabited by ſome merchants and a clergyman: it poſſeſſes a church.

I ſhall not fatigue my reader with a detail of all the minute cir-

cumſtances of our return acroſs the deſert. I ſhall conduct him by rapid marches to Torneâ, giving only the outline of our journey. In two boats we reaſcended the river Alten againſt all its cataracts, and by dint of perſeverance, puſhed farther up than any one had ever done before. The paſſage along this river is as picturesque as the imagination and heart of a painter can deſire. Its banks are ſometimes beautifully decked with birch; at others they preſent a rugged and horrid aſpect; perpendicular rocks, with here and there deep chaſms and precipices, fearful and inacceſſible. In our progreſs up the river, we met with a caſcade, ruſhing perpendicularly from a rock, which had a ſtriking reſemblance to the ruins of the vaulted roof of a majeſtic cathedral: at the foot of theſe rocks is a ſmall lake, and all around natural ſteps, as if cut in the ſtone, which gives to the whole the appearance of an ancient temple. Here we ſaw a bear who had come to the river near this place to ſlake his thirſt, but who had no ſooner ſpied us than he made off to the woods. A fox too came to drink at the ſame place, which was in front of our tent where we had paſſed the night.

Farther onward we were ſtruck with two caſcades oppoſite to each other, and both falling from the banks of the ſame river, Alten, which forms itſelf, at a ſmall diſtance, an inſurmountable cataract. The proximation of three ſuch waterfalls is a circumſtance perfectly ſingular in its kind; at leaſt I have never any where ſeen or heard of any thing ſimilar; and had I merely beheld it repreſented in a drawing, it would have appeared to me the work of fancy, and altogether incredible. Here we made an

effort

effort to mount up the cataract of the river, though it ſeemed to mock our deſign, and to be the *ne plus ultra* of our navigation. To facilitate our aſcent, I placed the Laplanders in different ſituations with ropes in their hands, faſtened to the boat, and one tied round my waiſt, in order to aid my eſcape in caſe the boat ſhould founder or be overſet. In fact, it was on the point of being ſunk, and had not the Laplander who held the rope faſtened to the poop drawn it back in good time, we muſt have gone to the bottom. The dangers and hazards incurred on theſe cataracts were not the effect either of a ſpirit of adventure or of neceſſity, but, paradoxical as it may ſeem, of lazineſs. We found ourſelves ſeated tolerably at our eaſe in the boats; but if the farther navigation of the river ſhould, after our utmoſt efforts, prove impracticable, then ſhould we again be doomed to traverſe a dreary chain of mountains, at the expence of an irkſome and fatiguing journey on foot, and at the hazard of loſing ourſelves in the deſerts. The farther we mounted up into the country by the river, the ſhorter would be our route by land. Should we be able to overcome this cataract, the river was likely to be ſmooth and even for a conſiderable courſe, when we might make uſe of our oars. Theſe circumſtances invited us to make the attempt: it was made, but proved fruitleſs.

We therefore took again to the mountains, making new traverſes in order to avoid the lakes and rivers. It was not long before we found ourſelves in another climate: the thermometer fell to four degrees of Celſius. Some clouds paſſing over our heads

covered

covered us with ſnow or ſleet. For twelve hours we travelled without intermiſſion, except when we found it neceſſary to take ſome refreſhment, before we regained the river Alten. The fear of a change of the weather, or of a ſtorm, accelerated our march: nor did we indulge ourſelves in either long or frequent pauſes, during a journey that could not be leſs than fifty Engliſh miles. We arrived at laſt at the ſame place where we left the Laplanders of Kautokeino with their boats, and who waited in order to conduct us back to Kautokeino. We had ſent a meſſenger to apprize them of our return, and to engage them to come there to meet us againſt that day. A northerly breeze ſaved our boatmen the trouble of rowing againſt the current. Some branches of the birch-tree, at that ſeaſon in full leaf, ſet up in the poop, ſupplied the want of a ſail.

Having arrived at Kautokeino, we were under the neceſſity of making another long journey on foot, as far as Enontekis, which place we wiſhed to take into our route. The way was not then known to be practicable, never having been attempted before. The mountains which ſeparate Enontekis from Kautokeino, are not half ſo high as thoſe which divide Alten Gaard from Maſi; but we were deſtined to encounter as great difficulties here as on thoſe of Norwegian Lapland. We had to ford rivers; we were inſulated by moraſſes; we were bewildered in deſerts. Our good Laplanders knew no more the place in which they were than we ourſelves: their opinions on this point were divided; and, but for the direction of our compaſs, we ſhould have incurred the riſk of

wandering till the approach of winter in thoſe woods, or been under the neceſſity of returning to Kautokeino. At laſt we ſpied the ſteeple of the church of Enontekis, after travelling two days and a half, and a journey of near one hundred Engliſh miles. We arrived at Enontekis the day after the departure of two Engliſh travellers, who had undertaken the ſame journey as our's; but one of them being taken ill with a fever, they were obliged, after remaining for ſome time at this place, to return. This gentleman was a maſter of arts, and a fellow of Jeſus college, Cambridge; a man of genius and lively parts, as well as learning: he had been in Italy, and underſtanding that an Italian was travelling to the northward, and would perhaps return that way, he wrote down in a kind of regiſter, or book of record, kept by the worthy clergyman, four lines from Arioſto, which were admirably well adapted to my ſituation, and painted to the life the fatigues of my journey.

Sei giorni me n' andai mattina e ſera,
Per balze e per pendui orridi e ſtrani,
Dove non via, dove camin non era,
Dove nè ſegno, nè veſtigia umana.*

Theſe two Engliſh gentlemen had ſtaid with the clergyman for a week, and had been treated by the whole family with the

* Six tedious days, from morn to eve, I paſs'd
O'er many a pendent cliff and horrid waſte;
At length a wild and lonely vale I found,
With hills and dreadful caves encompaſs'd round.
HOOLE's *Tranſl. of Arioſto.*

utmoſt

utmoſt kindneſs during the illneſs that detained them. They determined to exhibit a ſhow, which they conceived would draw the Laplanders from all quarters to this place, and which ſeemed calculated to make on the minds of this ſimple people a great impreſſion. This was, to mount an air balloon. I know not what effect this object might produce on the natives, but I have reaſon to ſuppoſe that the concourſe was not great. At their departure they wrote down in the regiſter their names, with the following apoſtrophe :—" Stranger, whoever thou art, that viſiteſt " theſe remote regions of the North, return to thy native country, " and acknowledge that philanthropy is taught amidſt civilized " nations, but practiſed where theories of ſcience never come."

On the oppoſite page of the book I again found the name of Mr. Veſvrotti, who had come here to let the Laplanders know, as he had before informed the Finlanders, in a kind of Franco-Latin, that he had heretofore been preſident of the parliament of Dijon.

" Libertatem quærens ſeditioniſque theatrum fugiens, hic fuit, " die 15° Martii, anno 1792."

" Carolus Richard de Veſvrotti, Dijionenſis (of Dijon) præſes " in ſupremâ rationum curiê Burgundiæ."

The miniſter of Enontekis was a man of learning, and employed what leiſure he has from his paſtoral duties, in ſtatiſtical and phyſiological inveſtigations. He has made large collections in natural hiſtory of all kinds : he has alſo written a little book, containing anſwers to a number of queries, made by a Swediſh

gentleman travelling in thoſe parts, for the improvement of natural hiſtory. This reſpectable clergyman had gone out of the houſe a few minutes before our arrival. Finding his wife to be a very intelligent, as well as a civilized and well-bred woman, we put ſeveral queſtions to her reſpecting the population and natural productions of that part of the country, on which ſhe produced her huſband's manuſcript, elucidating the very ſubjects concerning which we deſired to obtain ſome information. This manuſcript was divided into five chapters; the 1ſt. on the population of the pariſh of Enontekis; 2d. on eccleſiaſtical affairs; 3d. on the colonies eſtabliſhed there; 4th. on the nomadical or paſtoral Laplanders; and the 5th. on natural productions. I made ſome extracts from the manuſcript, which I ſhall communicate to the reader.

The population of the village of Enontekis, and of the whole pariſh, conſiſts of nine hundred and thirty ſouls; of which two hundred and fifty-eight are coloniſts, or fixed Laplanders; and ſix hundred and ſeventy-two are nomades, or wandering families, who live in the mountains taking care of the rein-deer.

Concerning the yearly income of his living, and the rents received from this pariſh, the miniſter is ſilent: but he ſpeaks much of the far-ſpread renown of the church of Enontekis; extended even to the moſt remote regions of the North. The Norwegians, he ſays, when they are going to undertake any long and dangerous journey, are in the habit of ſending to the church of Enontekis, a candle to be burned there, or ſome other ſmall preſent, by way

of

of vow. He informs us that the wandering Laplanders ſtill preſerve among them ſome remains of paganiſm. It happens here and there in the deſerts, that a ſtone is ſeen bearing ſome reſemblance of the human form. The Laplanders, when they chance in the courſe of their movements from place to place with their herds, to paſs by any of theſe ſtones, offer up ſacrifices to the idol. There is always found near them a number of rein-deer's horns. He mentions, that the Laplanders have amongſt them a conſiderable quantity of money, which they are in the cuſtom of burying in the earth; ſo that hundreds of rix dollars are frequently loſt, as the proprietors are often overtaken by ſevere illneſs and death, before they have revealed to any one the place where their treaſures are concealed.

Of the dreſs of the Laplanders, he obſerves, that there is ſcarcely any other difference between that of the mountaineers and that of thoſe who have permanent habitations, except that theſe laſt are, in the ſummer ſeaſon, in the habit of wearing woollen ſtuffs in place of the ſkins of rein-deer; and that they have ſhirts, which the wandering Laplanders have not. The only book known among the Laplanders, according to this authority, is the prayer-book.

He ſpeaks of a kind of glue made of the rein-deer's horns, which, he ſays, is of a moſt excellent quality. He further ſtates, that the moſt common diſeaſe among the rein-deer, is that of the *milza*; for which there is no remedy, and of which the animal dies in the ſpace of one year. He adds alſo, that diſeaſes of the eyes, liver, heart, and feet, are very common to thoſe creatures.

He mentions the enormous quantity of wolves, which in the courſe of the preceding year (1798) had committed extraordinary ravages among the rein-deer, and which he aſcribes to the war in Finland.

On the ſubject of natural productions, he ſays, that potatoes thrive very well; but that other culinary roots and plants are not raiſed without much difficulty. Barley and oats are produced here. In the cultivation of the earth they make uſe of a plough of a conſtruction peculiar to the country, but which is very well adapted to ploughing a ſoil where there is a great number of large ſtones to be avoided in that operation. The *rubus arcticus* does not thrive ſo well as the *rubus chamæmorus*.

The birds he notices are the following: —

Strix Scandiaca	Tringa lobata
Strix Nyctea	Platalea Leucorodia
Turdus roſeus	Anas nigra
Motacilla Suecica	Anas Erythropus.
Tringa Lapponica	

Of inſects he neither gives any deſcription or enumeration, nor any liſt of their names. He made a collection however of them, which he ſent to his correſpondents in Sweden, and to the academy of ſciences, from which he has a penſion of ſixty rix dollars a year, to enable him to purſue his ſtatiſtical reſearches, and to make obſervations, and attend to objects of natural hiſtory.

Our

Our journey from Enontekis to Torneå lay always along the banks of rivers: we paſſed on to Muonioniſca, where we ſaw our friend the prieſt, and our excellent pilot Simon. We viſited our acquaintances at the different places we came to, for inſtance, at Kengis and Upper Torneå, where we paid our reſpects to the miniſter of the pariſh, and his amiable daughters. At Torneå we did not fail to wait on our friends, the rector and the merchants, who conſidered us prodigious travellers: and at laſt we made a triumphant entry into Uleåborg, where we diſplayed to our ſcrupulous friends, the ſhells, ſponges, birds, and other natural curioſities we had collected, in proof of our having really been at the North Cape, the fartheſt extremity of Europe.

CONCLUSION.

"THUS ends a courſe," ſays Reignard, in concluſion of his Journey to Lapland, "which I would not but have made for all "the gold in the world, and which I would not for all the gold in "the world make over again." The French traveller could not, in my mind, have drawn a juſter picture of his character, and the ſpirit in which he undertook his diſtant travels, than is exhibited in this enigmatical mode of expreſſion.

Curioſity is either the effect of ſelf-intereſt, inſpiring a deſire of learning what may be uſeful; or of "pride, which makes us am-"bitious of knowing ſomething unknown to others." Does not the

the ſecond part of this definition, by Rochefaucault, throw light upon, and remove as it were the veil from this ſentence of Reignard, which is ſo much at hoſtility with itſelf? He would not, for all the gold in the world have forgone the vain ſatisfaction of having been the only Frenchman who had ever been in Lapland, but at the ſame time, by exaggerating the toils of his journey, he ſeems to be deſirous of deterring every other perſon who might wiſh to perform it after him. The love of fame is juſtly denominated the laſt infirmity of noble minds; but when it degenerates into the frivolous vanity of diſcouraging others from an enterpriſe which we ourſelves have accompliſhed, though conceived before to have been very difficult, it becomes very blameable. This failing is too common among men of every claſs, and particularly among men of letters. It is a ſentiment wholly unworthy of a philoſopher, and even degrading to his character. It implies a deſire of retarding the progreſs of knowledge, under the oſtentatious pretext of a zeal for diffuſing it; and ſuch diſcouragement is perhaps the moſt fatal, when it comes from a quarter reſpected and looked up to by the public.

Travels in Lapland, inſtead of leaving nothing in the mind of the traveller but an unproductive vanity, furniſh every one who is deſirous of extending the ſphere of his knowledge, and who is captivated by the ſtudy of nature, with a thouſand ſubjects worthy of his remark and inveſtigation, and, probably, have even a tendency greatly to advance ſcience, and to improve the happineſs of human life. How vaſt a field is opened for reſearch to the naturaliſt,

raliſt, in thoſe extenſive and unexplored deſerts! The grand diverſity and contrariety of climates; the ſudden tranſitions of the ſeaſons; thoſe luminous meteors which, in winter, ſupply the place of the ſun; and that ſun which, in ſummer, never quits the horizon—Are not theſe phenomena fitted to excite admiration?

In thoſe regions every thing wears an aſpect of novelty. The rivers and lakes are ſtored with their particular kinds of fiſhes; the mountains abound in mines of every ſpecies. The rein-deer, the glutton, and the lemming, are animals unknown in other parts of Europe. The ornithologiſt meets there with birds peculiar to thoſe climates; and the entomologiſt at every ſtep finds, for the enrichment of his collection, rare and precious inſects. Even the penetrating eye of Linnæus left ſomething in this walk for future diſcovery. A number of inſects, even of the order *lepidoptera* (butterflies), was afterwards diſcovered by Mr. Quenzel and others, and form very valuable articles in collections of this kind: and although the Pliny of Sweden has been minutely attentive to the objects of botany, and ſearched in the moſt diſtant corners for every indigenous plant which ſeemed

——Born to bluſh unſeen,
And waſte its ſweetneſs in the deſert air,

ſtill his poſterity find ſufficient employment, in the claſs of cryptogamia, which when analyſed by the chemiſts, may open new ſources of induſtry in our manufactures and commerce.

If the traveller poſſeſs that enchanting art, by which, on his

return home, he may in his port-folio again take a view of thoſe rivers, caſcades, and mountains, that prompt ſo lively a recollection of his ſucceſſive pleaſures and pains, he will not want in Lapland abundant ſubjects for his imitative pencil. And although winter be unpropitious to his art, he will find what in ſummer will preſent a thouſand objects to invite his attention, and an ample recompence for his patience. His imagination will be exalted to an extacy of a melancholy kind: a penſive ſadneſs, not without its charms and uſefulneſs.* That profound ſolitude and ſilence which every where reigns, will every inſtant ſuggeſt the queſtion, to what good end do thoſe places ſerve? To what purpoſe all that beautiful ſcenery of lakes, rivers, rivulets, and caſcades, if thoſe deſerts are never, as would ſeem to be the caſe, to be peopled by human beings? This queſtion will never be ſolved by man, while he retains the perſuaſion that he is the Lord of the creation, and ſo long as he indulges the idle and preſumptuous prejudice, that every thing exiſts only for him. Thoſe birds which make the woods reſound with their ſong, which ſwarm in marſhes, on rivers, and in the air, and which in ſummer retreat by a long continued flight to Lapland from all parts of Europe, in order to provide themſelves with neſts—have not thoſe creatures a natural right of multiplying their ſpecies, as well as man? Perſecuted every where elſe by human ſnares and induſtry, refined by fictitious wants and deſires, ought they not to have an aſylum where they may depoſit the fruits of their loves?

* A melancholy turn of mind beſt fitted for love and friendſhip.—Hume.

To

To the enlightened philoſopher Lapland preſents throughout, ſubjects of reflection and contemplation*—no arts flouriſh here —you no where meet with temples, houſes, wrecks of columns, or of other monuments. The antiquary walks forth amidſt the ruins of edifices, that he may learn the hiſtory, and admire the actions of former times. In Lapland, the philoſopher has an opportunity of ſtudying among wandering tribes the firſt elements of ſocial life; of ſociety in its moſt ancient and primitive form— he comes not here for the purpoſe of admiring human productions, but for that of contemplating nature, the order and harmony which prevail in the creation, the fixed and unchangeable order of things, and the wiſdom of Providence that is every where conſpicuous; he comes for the purpoſe of enlarging in thoſe deſerts the bounds of his knowledge, of animating his piety, and preparing the way for improving his future happineſs. What a journey is that to Lapland, to a traveller from the South! What

* It is an important queſtion in natural philoſophy, how far the opinion of Mairan, Buffon, Baillie, and others, concerning what they term *central heat*, is founded on facts. It is aſked, was there ever a priod ſince the formation of the earth, when the regions of the North were warmer than they are at preſent? Can we ſuppoſe that there has been a change of climates, and that in the courſe of ages an eſſential difference has taken place in the temperature of the atmoſphere? Theſe queries would naturally preſent themſelves to a perſon travelling in Lapland; but I am ſorry to acknowledge, that I have met with nothing that might tend to anſwer them. So far I can ſay, that during the ſhort ſpace of time I was in Lapland, I did not diſcover any thing that could be conſidered as confirming ſo ſublime a theory. I ſaw no hot ſprings, nor ſimilar veſtiges of a warmer temperature; nor did I perceive any traces of a greater population, nor any indications of very remote inhabitants, by remains of art, and fragments of antiquity.

other courſe of travels more adapted to produce reflections and leſſons, that may redound to his well-being! How great his advantage over travellers from the North, who, quitting the rigours of their native ſoil, come among us and contract, by the force of habit, a taſte and paſſion for pleaſures which their native country refuſes! They carry home the deſire of enjoying ſuch a climate and ſky as that which they have left; they feel privations every day; they regret the want of thoſe amuſements, which are peculiar to a more refined ſtate of civiliſation, and to a more genial climate: they long for the gratification which is derived from the culture of ſcience, and the perfection of the fine arts. But happineſs is not eſſentially promoted by the mere recollection of thoſe loſt enjoyments. The traveller from the South, on the contrary, returning from the country which yields no ſuch pleaſures and advantages, hails with enthuſiaſm the bounteous ſun, whoſe favourable influence and benign rays every where diffuſe gladneſs, fertility, and plenty; and if, on his return, he is ſo fortunate as to find peace and ſecurity univerſally diffuſed over his native country, and the empire of laws diſtributing juſtice and equal protection to the people: let him repoſe from all his labours and toils; let him cultivate in the boſom of his family the civic virtues, anxiouſly cheriſh that ſcience and civility which have ſo cloſe a connection with virtue and humanity, and teach and aſſure his countrymen, that they are the happieſt people in the world.

GENERAL

AND

MISCELLANEOUS REMARKS

CONCERNING

LAPLAND.

GENERAL REMARKS

CONCERNING

LAPLAND.

SECTION I.

Of ſome Writers who have given Accounts of Lapland, eſpecially the Miſſionary Canute Leems—*The Author's Views in this part of the Work explained.*

IF a traveller were to confine his attention and his narrative to the particulars that actually meet his own eye, his diſcoveries would be bounded by a narrow horizon, and even in that compaſs his information would often be very imperfect. The origin, reaſons, and various connections of things are frequently to be learned from others. It is therefore his buſineſs, not only to converſe as much as poſſible with the natives, and all thoſe who can afford intelligence, but alſo to conſult written records. To ſwell a journal with extracts from books within every one's reach, and which all may underſtand, is a common but not a very equitable prac-

tice. The caſe is otherwiſe where the book, containing curious and uſeful information, is not known to the nations to whom the traveller addreſſes his work, and which, were they acquainted with its exiſtence, would be intelligible only to a very ſmall number.

In order to add authority to my experience, and enlarge my knowledge of the manners and cuſtoms of the Laplanders, I caſt about to procure what aſſiſtance I could from various accounts, either printed or in manuſcript, and in my reſearches I fortunately found at Drontheim, the capital of the province of Norway, which borders on Norwegian Lapland, a work but little known in other parts of Europe. This book profeſſedly treats of the Laplanders inhabiting Finmark, who are ſubject to the Daniſh crown. The manuſcript was drawn up in the Daniſh language by CANUTE LEEMS, who was ten years a miſſionary to the Laplanders, conſtantly reſiding amongſt them, and a teacher of the Lapland tongue in the vicinity of Drontheim. It is dedicated to the preſent king of Denmark, Chriſtian the Seventh, by whoſe command it was firſt written, and afterwards tranſlated into Latin. This tranſlation was printed at Copenhagen in 1767: it is illuſtrated by notes, chiefly, though not ſolely, relating to botany and natural hiſtory, by Gunner, Biſhop of Drontheim, accompanied with a diſſertation on the pagan ſuperſtition of the Laplanders, and upwards of ninety copper-plates. From the miſſionary's narrative, and alſo the biſhop's annotations, I have introduced among my obſervations what appeared to be moſt curious and important.

There

There exiſts an account of Swediſh Lapland, which in no reſpect differs from that of Leems; but the reader is particularly cautioned by the miſſionary againſt another publication by an anonymous author, in the German language, entitled, *Nördiſche Reyſe*, &c. which came out about the middle of the laſt century. This German writer makes the Laplanders a nation of magicians, and has filled his book with monſtrous abſurdities, and told the moſt egregious falſehoods concerning them. He aſſerts, that the Laplander calls his rein-deer to him by blowing a horn; and that when he is about to ſet off on a journey he whiſpers the animal in the ear, as if he was informing him of the way he was to go. Now the miſſionary abſolutely denies that either horn or trumpet is known amongſt the Laplanders, who make no uſe of any muſical inſtrument whatever. As to the whiſpering in the animal's ears, the folly of ſuch a ſtatement is a ſufficient impeachment of its veracity. The ſame perſon ſays, he bought a favourable wind with money and tobacco of certain inhabitants of Norland, who gave him a piece of linen rag tied in three knots, which he was to faſten to the main ſail; and he adds, that upon looſening the firſt and ſecond knots he had a favourable wind, but that the third cauſed a violent tempeſt. Our miſſionary totally denies the probability of the affirmation, though it may be admitted that the Lapland magicians formerly pretended to ſuch power over the winds; for the ſame aſſertion has alſo been made by other writers. Our readers, who are admirers of Hudibras, will recollect, that Butler has an alluſion to this ſuperſtition, which undoubtedly he

had met with in thoſe authors, in the courſe of his extenſive reading.

The miſſionary's book is publiſhed, very properly, in the Daniſh language, as well as in the Latin tranſlation. For the barbarous Latin that the tranſlator, though a great maſter of the Latin tongue, is obliged to uſe from the novelty of the matter (which even Cicero or Cæſar could not have expreſſed in pure latinity), would in many inſtances be unintelligible to good latiniſts, if it were not elucidated by the addition of the Daniſh.

The Laplanders, of whom an account is given by the miſſionary Leems, are the inhabitants of Finmark, making part of the prefecture of Drontheim, and belonging to the crown of Denmark. And theſe are ſaid to differ in no reſpect in their manners, cuſtoms, and language, from the Laplanders belonging to Ruſſia and Sweden, and manifeſtly to be one and the ſame people, though under different governments. In following our author through his work, I ſhall, in ſome inſtances, go over the ſame ground on which I have already ſlightly touched. But, where I do ſo, the circumſtantiality of the miſſionary will afford a ſufficient degree of novelty and intereſt, to prevent the unpleaſant fatigue of repetition.

Some writers have deſcribed the Laplanders, not only as dirty, indolent, and immoderately addicted to ſpirituous liquors, but as a libidinous and cowardly race of people, covetous of money, and knaviſh in the acquiſition of it. The miſſionary Leems ſhews a very laudable partiality for thoſe people, who have been the object

of

of his pious labours, and among whom, according to his own account, he has paſſed many days of hardſhip, for the purpoſe of pointing out to them the road to ſalvation. He does not deny all that has been aſſerted in their diſfavour, or rather, his mode of vindication ſhews, that however they may be improved in their manners, they were not always irreproachable. As to their inordinate paſſion for intoxication, whether by means of ſpirituous liquors or tobacco, he acknowledges and explains it, though even here his propenſity to ſhade and extenuate their failings is obvious.

From what I have ſaid concerning the aſſiſtance of which I ſhall avail myſelf in the following account of Lapland, the reader is not to imagine, that he has to expect nothing farther in the ſubſequent pages than a mere tranſlation of the book alluded to. On the contrary, I have only ſelected from it ſuch information as I found intereſting and applicable to the preſent ſtate of that country. This is interſperſed with my own remarks; and I have ſhewn in which points I differ from the ſtatements of the author. Some of his aſſertions, which were not confirmed by my own obſervation, I have not introduced: and, laſtly, I have inſerted large communications * on the natural hiſtory of Lapland, accompanied by ſome plates; which, I truſt, will be received as an acceptable preſent, by thoſe who cultivate that important ſcience. It would,

* Chiefly what is ſaid on the birds, and other animals of Lapland, and the entire ſections on inſects, botany, and mineralogy; alſo the laſt ſection, which contains ſome general obſervations relative to meteorology and natural hiſtory.

however,

however, be an act of injuſtice, if I claimed the merit of the laſt mentioned additions as entirely my own; and I therefore acknowledge with grateful pleaſure the obligations I owe to ſeveral literary gentlemen for their liberal aſſiſtance. Dr. Quenzel, of Stockholm, furniſhed me with the liſt in the branch of zoology; by the kindneſs of Mr. Paycul, of Stockholm, and Profeſſor Thunberg, of Upſala, in granting me free acceſs to their valuable collections, I was enabled to form a catalogue, and to take drawings of many curious objects. Here I cannot omit mentioning the name of my friend Lieutenant Guſtavus Brandel, who, being a proficient in the art of drawing, rendered himſelf very uſeful to me by his aid and good advice. For the liſt of the indigenous plants of Lapland, I am indebted to the goodneſs of Profeſſor Swartz, a name too well known to need any commendation from my pen; and for that of the minerals my thanks are due to Mr. Hyelm, inſpector of the muſeum of minerals, and maſter of the mint, at Stockholm, a gentleman not leſs diſtinguiſhed by his accurate knowledge, than by the ſimplicity and politeneſs of his manners, and his readineſs to aſſiſt the inquiſitive in the purſuit of ſcience.

SECTION

SECTION II.

Of the Origin of the Laplanders.

FROM whence the Laplanders derive their origin they themſelves are wholly ignorant. The moſt general opinion is, that they are deſcended from the ancient Finni, or Finns, and this ſuppoſition appears to our miſſionary, as it muſt to all men of ſenſe, more probable than the notion of thoſe who deduce their deſcent from the ancient Hebrews. The coincidences, on the ſtrength of which the advocates for the Hebrew origin ſupport their opinion, the miſſionary thinks it worth while to detail at ſome length. I ſhall extract the principal of them, not from any idea that they are worthy of ſerious attention, but merely for the purpoſe of adding a few to the many examples which are already before the world of the fancies and conceits of etymologiſts.—" In " the firſt place, the Laplanders generally have black hair, ſo have " the Jews; the Jews are of ſmall ſtature, ſo are the Laplanders: " Saturday was conſecrated to devotion among the Jews; ſo it " was alſo, before the introduction of Chriſtianity, among the Lap- " landers: the manner and modulation of the voice in ſinging the " pſalms in Lapland is very like that of the Jews in their ſyna- " gogues: the Jews, when they offered up ſacrifices to God, were

" wont to eat the greater part of the offerings themſelves; ſo " alſo did the Laplanders in ſacrificing to their idols—they con- " ſumed the fleſh themſelves, leaving nothing to their divinities " but the bare bones: it was the men who were the cooks among " the Jews; ſo alſo it is the men, not the women, who are the " cooks among the Laplanders. Some of the Jewiſh laws re- " ſpecting the phyſical condition of women were anciently ob- " ſerved alſo by the Laplanders."

The miſſionary obſerves, that there are many coincidences in the manners and modes of life of the Laplanders and the ancient Scythians. The garments of the Laplanders, like thoſe of the Scythians, conſiſt in the ſkins of wild beaſts. The Scythians, like the Laplanders, neglecting agriculture, had no fixed habitations, but wandered about with their wives and children from place to place, and derived their ſubſiſtence from their herds of cattle. Our author alſo remarks very ſtriking affinities between the languages of ancient Scythia and Lapland: for example, *thunder*, which the Scythians called *terami*, the Laplanders expreſs by *tiermes*.

The miſſionary has nothing to object to the general opinion that the Laplanders were originally of the ſame race with the Swediſh Finns or Finlanders; an opinion founded on a ſtriking ſimilitude of names and other circumſtances. But, after granting that the Laplanders and Finns may probably have been once the ſame people, and that the marks of diſcrimination now exiſting between them may have been gradually brought on by the courſe

of

of ages, he thinks himſelf juſtified in comprehending under the name of Laplanders all the people dwelling upon the coaſts of Finland and Norland, who lead a paſtoral life, like the other inhabitants of Norway, as well as thoſe families which wander about from mountain to mountain with their rein-deer.

With reſpect to the point in queſtion, namely, the deſcent of the Laplanders from the Scythians, afterwards called Tartars, the Biſhop of Drontheim, in his Annotations, obſerves, that the Finns, the neareſt anceſtors of the Laplanders, are mentioned by Ptolomy, the geographer, and by the Roman hiſtorian Tacitus, whoſe deſcription of the Finns, the Biſhop might have added, is applicable in the moſt ſtriking and important inſtances, to the mountain Laplanders, and the ſhepherds of Norland and Finmark of the preſent day.

The Biſhop, while he conſiders the Laplanders and Finlanders as originally the Finns or the Finni of Ptolomy and Tacitus, ſuppoſes the Finns themſelves to be deſcended from the Scythians or Tartars, and from that tribe or nation of Tartars known by the name of Samoeids. The Norwegian, Swediſh, and Ruſſian Laplanders, he holds to be the ſame people.

The Finlanders, or Finniſh Laplanders, are offended, Biſhop Gunner tells us, at being called Laplanders. This he accounts for with Scheffer, by ſuppoſing *lap* to be a term of reproach.*

* The Laplanders ſeem to have been known to Herodotus and other ancient writers, who have given them the names of Cynocephali, Troglodytes and Pygmies. It is ſuppoſed that their preſent name was given to them by the Swedes, who made the firſt and principal conqueſt of their country. It is ſaid to be derived

The Biſhop ſuppoſes that the Laplanders were moſt probably the earlieſt inhabitants of Sweden and Norway, and the firſt adventurers from Scythia, being driven from the ſouthern parts of Scandinavia into thoſe dreary deſerts by ſubſequent hordes, who overran the diſtricts of the weſt and ſouth, ſeeking for room and ſubſiſtence. Not only their manners and cuſtoms at this day diſcover pretty manifeſt traces of their Scythian origin, but thoſe diſmal regions lying towards the Frozen Ocean, from the Ruſſian province of Kamtſchatka, are ſtill inhabited by a race of men ſimilar to the Laplanders, and who, like them, may have been forced back into the rude retreats of freedom, long before national records and credible hiſtory.

rived from one of theſe three Swediſh words: *lapp*, which ſignifies a wolf; or *lappa*, which denotes a bat; or laſtly, *lapa*, which means to run. There can be no abſurdity in adopting, on the hypotheſis of the Biſhop of Drontheim and Scheffer, either of theſe etymologies. The clothing of the Laplanders juſtifies the firſt, their ill-favouredneſs the ſecond, and their wandering manner of life the laſt.

SECTION

SECTION III.

Of the Language of the Laplanders.

THE language of the Laplanders appears to be wholly diſtinct and ſeparate from all others, excepting only the Finniſh, to which it has ſome analogy; not, however, ſo great as that which the Daniſh bears to the German. It is diſtinguiſhed by certain peculiarities reſembling the idiom of the Hebrew. But the miſſionary does not take it upon him for that reaſon to ſay that it is derived from the Hebrew. He refers to the preface of a Laplandiſh grammar, which he had publiſhed, for an account of certain words and expreſſions, which ſeem to indicate a derivation from the Greek and Latin. But he admits that it does not hence follow that thoſe words are actually Greek and Latin, transferred to Lapland: they may, notwithſtanding that ſimilarity, belong to the genuine and native language of the Laplanders; and although the Lapponic contains many terms nearly ſimilar to the Finniſh and Daniſh, or, more properly ſpeaking, the Norwegian or Norſk, yet it differs ſo much from thoſe languages in the general elocution and mode of expreſſion, that if, in pronouncing certain words, the Laplander, Finlander and Dane were each of them to uſe his own vernacular dialect, they would not underſtand one another.

The Lapponic tongue has been ſo little attended to by foreigners, the miſſionary obſerves, that it is hardly underſtood even by the Norwegians bordering on Lapland; although it is not leſs worthy of being reduced to fixed grammatical rules, and rendered intelligible to other nations, than the other living languages of Europe. It is particularly recommended by an elegant brevity, which expreſſes in one word what in other languages would require ſeveral. For example, *my little loaf* is expreſſed by the ſingle Lapponic word *lacbatzhiam*. This term *lacbatzhiam* is analyſed in the following manner: it is made up of the noun ſubſtantive *laibe*, a cake or loaf; the diminutive *atz*; and the pronoun *am*, which ſignifies *mine*. The Lapponic admits of a commutation of conſonants, namely of the labials B and P, B and M, F and V; the gutturals G and K; the dentals S and Z; the linguals D and N, D and T; the labial letter F, and the guttural K, are alſo exchanged with one another: the letters *gn*, joined together in the ſame ſyllable, are pronounced with an aſpiration.

The miſſionary, in farther illuſtration of the genius and character of the Lapponic, goes at very conſiderable length through all the parts of ſpeech of which it is compoſed, viz. noun, pronoun, verb, prepoſition, and the particle. There are but few of my readers, I preſume, who would thank me for following that author through the whole of his diſſertations on the elements of the Laplandiſh tongue; and I ſhall content myſelf with the ſtatement of a few particulars that probably will not be unacceptable.

The firſt ten numbers in the Laplandiſh table of notation are—

Auſt	-	1	Gut	-	6
Gouſt	-	2	Zhieezhia		7
Golm	-	3	Kautze	-	8
Nielja	-	4	Autze	-	9
Vit	-	5	Laage	-	10

It appears to be a ſingularity in the language of Lapland, that the names of fluids, metals, minerals, grain, herbs and fruits, are all of them expreſſed only in the plural number. It abounds in diminutives, which contribute to give that language both grace and energy of expreſſion.

When a Laplander addreſſes a Norwegian peaſant, he ſays, *paſſevelje!* that is, my companion! my friend! If a woman, *paſſcooabba!* that is, holy ſiſter!

The rein-deer, held in the higheſt eſtimation, and which are ſuppoſed to be of the greateſt value among the Laplanders, are ſuch as are caſtrated. Theſe excel the others both in ſize and fatneſs, and are of extreme utility and advantage to their owners. Hence ſuch phraſes as this: ſpeaking of any one whom they think worthy of the very higheſt degree of praiſe, they ſay, *uærtzejetz*, or, *he or ſhe is abſolutely a caſtrated rein-deer.* When a certain Laplandiſh and ruſtic officer of the peace, or magiſtrate, in the Norſk called *lermand*, of the name of John Porſanger, was in an elevated and boaſting mood, he was wont to exclaim, *Heerge zhiouga, I am a caſtrated rein-deer.*

Of a pregnant woman near her time, they commonly ſay, *Niſſon le kietziembeii in*, that is, being interpreted literally, *The woman*

is

is in the days of inſpection, which means, that ſhe is in a condition that both requires her to be careful of herſelf, and to be attended to by others.

On the ſubject of proverbs or adages, in which the language is by no means rich, I muſt not omit to mention one common among the Norwegian ruſtics of Finmark. When they would give the ſincereſt teſtimony of commiſeration and grief at any misfortune or calamity, be the condition of the ſufferer ever ſo diſtinguiſhed or exalted, they exclaim, *Beiſte ſtakkar*, that is, *Poor beaſt*, an expreſſion which conveys to them the livelieſt ſenſe of compaſſion and ſorrow.

SECTION

SECTION IV.

Of the exterior Appearance and bodily Conſtitution of the Laplanders —Their Habits and Mode of Life—Their religious and moral Character.

THE children of the Laplanders are remarkably fat and chubby, which appears not only in their faces, but other parts of their bodies. This diſpoſition to increaſe in fleſh, however, is leſs perceptible as they grow up. The Laplander is of a ſwarthy and dark complexion, his hair is black and ſhort, his mouth wide, and his cheeks hollow, with a chin ſomewhat long and pointed: his eyes are weak and watery, which in ſome degree proceeds from the conſtant ſmoke he endures whilſt at home, in his tent or hut; and may likewiſe be attributed to the ſnows which, during winter, are conſtantly driving in his face, whilſt he is abroad and engaged in hunting upon the mountains, which afford him no object to fix his eyes upon but what is glaring with whiteneſs. That this weakneſs of his eyes proceeds from theſe cauſes, and eſpecially the latter, is highly probable, from the circumſtance that a man often loſes his ſight for ſeveral days after his return from hunting.

The Laplanders have been repreſented by ſome authors as being overgrown

overgrown with ſhaggy hair, like wild beaſts. Others have given them but one eye: but theſe are fables which thoſe authors ſeem to have borrowed from Herodotus* and Pliny, and in no way applicable either to the Laplanders, or any race of people upon the face of the earth. Others again have aſſerted, with a greater appearance of truth and juſtice, that they had from nature an offenſive ſmell. It muſt indeed be acknowledged, that there is a certain unſavoury rankneſs which attends the Laplander, more than is commonly found with the inhabitants of other countries; but this is not ſo much to be imputed to his natural temperament as to his mode of life, dwelling as he does in a hut or tent, in the midſt of a conſtant ſmoke, and clothed in a dreſs which has imbibed quantities of dirt, greaſe, and train oil.

* The origin of this ſtory of people overgrown with hair, who had but one eye, like the Cyclops, is as old or older than the time when Herodotus wrote his hiſtory. He ſpeaks of certain Cyclops called Anmaſpi, inhabiting the northern parts, who waged perpetual war with dragons or griffins, in poſſeſſion of mines of gold. The notion of theſe Cyclops is ſuppoſed to have ariſen from the interpretation of the Scythian word *anmaſpos*, which ſignifies one eye. It has been thought by ſome that the Anmaſpi were a Tartar nation, into whoſe country the Chineſe (whoſe enſign is a dragon or griffin) made frequent inroads for the purpoſe of ſeeking for gold, which they carried away with them. As to the peculiarity of the natives of Lapponia in reſpect to hairineſs, it has been ſuppoſed to allude to their wearing furs in the winter for an outer garment. Herodotus likewiſe ſpeaks of men who, at particular ſeaſons, were changed into wolves. This certainly had no other foundation than in the depraved fancies or impoſitions of ſorcerers, who pretend to a power of transforming themſelves into wolves, and perhaps, to carry on the deception, diſguiſed themſelves in the ſkins of thoſe animals. This belief has remained to later ages, and has left its name behind it, being called *werewolf*, by the Germans *währwolf*, and by the French *loup garou*.

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The Laplanders are for the moſt part ſhort in ſtature, but they poſſeſs a tolerable ſhare of bodily ſtrength. They are certainly a very hardy race of people, and are able to undergo great labour, and actually ſupport themſelves under the extraordinary ſeverity of their climate with a wonderful degree of patience and fortitude. In proof of this our miſſionary mentions the inſtance of a woman who croſſed mountains of ice and ſnow in the month of December, five days after her delivery of a child, in order to attend the prayers of what is commonly called churching. The mountain Laplanders, and thoſe of the ſea-coaſt, or the maritime Laplanders, are equally objects of admiration in this reſpect, that they are able to breathe amidſt the ſuffocating ſmoke of their tents and huts, when the only aperture by which the ſmoke can paſs is cloſed, in order to keep out the weather; and as it has been obſerved that the Laplanders are by nature and from habit able to endure great hardſhips, and ſuſtain exceſſive labour with patience, ſo it has been long ſince remarked, that the moſt ſimple medicaments, which elſewhere are little eſteemed, have ſufficient efficacy to reſtore them to health, unleſs their diſorders are of a very violent nature. This truth is eſtabliſhed by long experience, and ſeems as if Providence, in compenſation for their inability to procure extraordinary aſſiſtance, permitted the ſame effects to be produced by the moſt common means. They ſet a high value on ſpices, and no preſent is more acceptable to a Laplander than that which either conſiſts of tobacco, pepper, ginger, and the like, let the quantity be ever ſo ſmall.

They poſſeſs a degree of agility which is really wonderful, and their bodies are ſupple and pliant beyond conception. It is ſurpriſing what a number of them are able to ſtow themſelves within a ſpace which we ſhould not imagine would hold half or one third of that quantity. They will ſit in the cloſeſt contact with each other, their bodies ſupported by their heels, or their entire weight bearing upon the toes. The American Indians, or ſavages as they are termed, uſe the ſame poſture, and the ingenious hiſtorical painter, who has repreſented the treaty of the great Penn with the Indians at the ſettlement of that flouriſhing colony which now bears his name, has not omitted to embelliſh his picture with the figure of an Indian in this extraordinary attitude.

The Laplanders deſcend the ſteep ſides of a mountain, when covered with ſnow and ice, with incredible velocity. They make uſe of a particular kind of ſnow ſhoe, differing greatly from that which bears the ſame name in the northern parts of America: it is a piece of wood of ſome length, curved before, and turning upwards behind, to the middle of which the foot is faſtened; and whereas the ſnow ſhoe is calculated for ſecurity to prevent a man from ſinking into the ſnow, this wooden ſhoe or ſkate, called in the Daniſh tongue *ſkie*, anſwers the purpoſe both of ſecurity and expedition. Accordingly the Laplander ſlides along with ſuch ſwiftneſs, that the air whiſtles in his ears, and his hair becomes erect with the motion; and yet ſo dexterous is he in the management of his body, that be his impulſe ever ſo violent, he can take up his cap, if he chances to let it fall, or any thing elſe that happens

pens to lie in his way, without ſtopping his courſe. The children, as ſoon as they are able to walk, climb up the ſides of the mountains, and exerciſe themſelves in the uſe of theſe ſkates.

When they travel with their rein-deer, the celerity of their pace can only be conceived when ſeen: they drive with equal expedition up the top of mountains and down them, inſomuch, that the vibration of the reins upon the backs of the rein-deer is ſcarcely perceptible to the eye. The Laplanders on the coaſt are exceedingly ſkilful in the management of their boats. Our good miſſionary ſuppoſes this extraordinary agility of the Laplanders to proceed in a great meaſure from the train-oil, which from their birth conſtitutes a principal part of their food. But the fact is, that from their infancy they are practiſed in feats of activity and bodily exertion: they learn to aſcend the mountains, to carry heavy loads of timber, to hunt the wild, and to follow the tame rein-deer for conſiderable diſtances. In this manner they alſo become inured to ſuffering every degree of heat and cold with patience. It is chiefly by the exerciſe of hunting that they are rendered ſwift of foot, and their agility is favoured by the ſmallneſs of their ſtature. They are content with little, and have minds incapable of being affected by thoſe paſſions, which prey upon and deſtroy the bodies of a great part of mankind. They ſleep equally on both ſides,* and do not accuſtom themſelves to retire to reſt be-

* *In utramvis dormiunt aurem, nec plumis indormire mollibus magni æſtimant*, are the words of the Biſhop of Drontheim, from whom this particular is borrowed. It is to be obſerved, that in Germany, Denmark, Sweden, and Norway, it is uſual to ſleep on one feather-bed, and to have another over it inſtead of blankets

twixt two feather-beds, as their more civiliſed neighbours. Their avocations do not diſturb the natural flow of their animal ſpirit, nor do they weaken their body by the labours of the mind: it muſt of neceſſity follow, that they are ſtrong, healthy, and active.

Some of the Laplanders are very expert in carving in wood or horn, though they uſe no other tool than a common knife; with this they make many little utenſils, ſuch as cups, ſpoons, &c. as will be more fully explained in a ſubſequent ſection. Their ſledges are of their own conſtruction, and ſo artificially put together, that not a drop of wet can penetrate them. The women are very ſkilful in ornamenting belts with tinſel wire, and ſome of them, like the men, excel in carving upon wood or horn. Theſe people are very dexterous in the purſuits of the chaſe, as will be ſhewn hereafter. Their only weapons were formerly bows and arrows; but they now make uſe of fire-arms, and are become good markſmen.

The miſſionary records, as a principal virtue of the natives of Lapland, their great attention to the duties of religion, and their ſerious devotion when aſſembled at divine ſervice. He ſpeaks of the patience with which they ſit bareheaded in the ſevereſt froſts, for three hours together, to hear the word of God delivered to them under tents, which are by no means ſufficiently ſecured againſt the current of an extreme cold air. It appears, that at

and quilt; and theſe two feather-beds are moſt commonly of the fineſt and ſofteſt down. Some phyſicians recommend ſleeping on the right ſide, or right ear; the good biſhop ſeems, however, to think, that to ſleep caſually on either ear is the moſt conducive to health.

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the commencement, and during the earlier part of the laſt century, the Laplanders were immerſed in the darkneſs of paganiſm, and without the leaſt tincture of letters. It was Frederick the Fourth, king of Denmark, who aſcended the throne in 1619, that firſt began to introduce the light of the goſpel amongſt them. For this purpoſe he eſtabliſhed a religious miſſion, which has been continued by his ſon, Chriſtian the Sixth, Frederick the Fifth his grandſon, and Chriſtian the Seventh, the preſent ſovereign, his great grandſon. They are now, as Mr. Leems tells us, well inſtructed in the Chriſtian religion, and have the New Teſtament in their own tongue. The miſſionary mentions with rapture the names of ſome Laplanders who could repeat by rote the whole catechiſm, and large portions of the goſpel, with a part of the pſalms, both in the Lapland and Daniſh tongues; particularly a venerable old man of ſeventy years of age, who was able to recite a great part of the catechiſm, though he never knew a letter in his life, nor had ever committed any thing to memory before. This inſtance of the power of memory does not appear at all incredible. The Arabs, and other paſtoral tribes, who are in the habit of amuſing their leiſure by telling and liſtening to tales, will remember them though very long, and rehearſe them with great fidelity, after one hearing. It is conjectured by Julius Cæſar, that one of the chief reaſons why the ancient Druids did not commit their inſtructions to writing was, that their pupils might impreſs them better on their memories. It was the opinion of Socrates, as appears from the Phædo of Plato, that knowledge was more

more eaſily gained, and longer retained when delivered by word of mouth, than when communicated in writing. It would ſeem that the ear is leſs diſtracted than the eye; that the intenſeneſs of the mind is greater in hearing than in ſeeing. The miſſionary adds his fervent wiſh, that his fellow-labourers in this vineyard of divine truth, would qualify themſelves for the work, by acquiring a thorough knowledge of the Lapland tongue, ſo as to preach and pray in it to the Laplanders, as not many of the men have a knowledge of the Daniſh language, further than the uſe of a few words and phraſes, which occur in the courſe of traffic; and of the women, not one is the leaſt acquainted with it.

The Laplanders hold the miſſionaries ſent amongſt them in the greateſt eſteem, and ſhew them much reſpect. They ſalute them with great reverence whenever they meet them, and give them precedence upon all occaſions. They make them frequent preſents of what are reckoned in Lapland peculiar dainties, ſuch as frozen rein-deer's milk, with the tongue and marrow of that animal. They are very attentive to keeping holy the ſabbath-day; they abſtain from curſing and ſwearing, which are common vices among the inhabitants of Norway, and they lead a religious and moral life. Whoredom and adultery are ſins rarely committed; and the crime of theft is little or not at all known amongſt them; ſo that locks or bolts, for the ſecurity of property in Lapland, are entirely unneceſſary. Norway ſwarms with beggars, but begging is unknown amongſt the Laplanders. If any one, from age or infirmity, ſhould chance to be in want, he finds his neceſſaries

amply and inſtantly ſupplied, and charity appears unſolicited with open hands. The miſſionary, however, admits, that the Laplanders are not entirely exempt from thoſe vices which ever prevail more or leſs amongſt mankind in a ſtate of ſociety. They cannot reſiſt the temptation of [illegible]ey, and yield to the allurements of avarice. They will get drunk, like the men of other countries, when ſtrong liquor comes in their way; and cannot avoid cheating, like other dealers, when they can do it without danger of detection. The ſkins of the rein-deer are more or leſs valuable, according to the ſeaſon in which they are killed. If the animal be ſlain in the ſpring, his hide is found perforated by an inſect which buries itſelf in it, and lays there its eggs; but it is otherwiſe with the rein-deer killed in the winter. To defraud the purchaſer by trying to obtain the ſame price for a defective ſkin as for a perfect one, the Laplander artfully cloſes up the holes in the ſkin; and, in order to impoſe upon the credulous trader, will not ſcruple to warrant it free from defect, and aſſert that the beaſt was killed in autumn; though he well knows the caſe to be quite the reverſe; that the ſkin is full of holes, and the deer was killed in ſpring, or the worſt ſeaſon.

SECTION

SECTION V.

Of the Dreſs of the Laplanders, both Male and Female.

SOME writers have affirmed, that the Laplanders wear dreſſes ornamented with gold and ſilver; others again have as confidently aſſerted, that their clothes are made with the ſkins of ſeals and bears, and ſhaped in a manner to give them the appearance of walking in ſacks. But theſe accounts are not to be regarded, and are as foreign to the truth, as that of a writer, who declares the women in Lapland make uſe of veils wove of the ſinews and entrails of wild animals.

Mr. Leems begins his account of this matter with deſcribing the dreſs of the man: on his head he wears a cap of a conical ſhape, reſembling that of a ſugar-loaf. Theſe caps are generally made of red kerſey cloth, and formed of four pieces, broader at bottom than at the top, where they meet in a point: betwixt the joinings of the four pieces a ſtripe of yellow kerſey is ſewed, marking the diviſions; and to the top of the cap is fixed a toſſel of ſhreds of different coloured cloth. The lower part of the cap has a border of otter's ſkin; but the Ruſſian Laplander trims his in a more expenſive manner, with ermine.

Sometimes the border of theſe caps extends to ſome length before

fore and behind, and ends in a point; and a cap thus ſhaped they call in their own language *nindue kapperak*, which means a cap with a noſe. The miſſionary ſays, he ſaw once a cap which belonged to a poor Laplander, and was made of a ſalmon's ſkin; it was white, and had ſquare diviſions, which were viſible where the ſcales had dropped from the ſkin.

They wear a ſort of riding-hood, called by them *rivok*, which they uſe in hunting, or in attending the tame rein-deer whilſt feeding. This hood has only a ſmall opening to look through, is cloſe ſewed up before, and when it is put on the head covers the breaſt and ſhoulders: in front there appears a flap, which is called *zhialbme-raſt*.

The men in Lapland very rarely wear any covering about their necks, or whenever they make uſe of ſomething like it, it conſiſts of a narrow piece of cloth, which only goes once round; ſo that their throats are always expoſed naked, or nearly ſo, to the ſeverity of the weather.

The tunick, or cloſe garment, worn by the Laplander, is called a *tork*, and is made of ſheep's ſkin with the wool on, the woolly ſide being inwards: it has a high collar, made ſtiff with kerſey, or other cloth, neatly worked with different coloured threads, and extending a little way down the boſom. As this tunick at the ſame time ſerves for a ſhirt, it has no opening but where it covers the breaſt; and it is more or leſs ornamented, according to the condition and fancy of the wearer, with cloth in like manner as the collar, and bordered with otter's ſkin. On the left ſide, in front,

is ſewed a narrow ſtripe, or border of cloth or fur; and on the right, eſpecially on the woman's tunick, ſmall ſilver knobs gilt: the cuffs of the ſleeve are likewiſe covered with a border of kerſey, or other cloth, edged with otter's ſkin: a border of the like kind with that round the breaſt and cuffs of the ſleeve is ſewed about the bottom; and, as the woolly ſide of the ſkin is turned inwards, the wool from within is ſeen hanging below the border. This garment, thus fully deſcribed, is worn by the Laplander next his ſkin, and, as has been already obſerved, inſtead of a ſhirt.

The upper coat uſed by the men is made of kerſey, or ſome ſuch coarſe cloth; or otherwiſe of the ſkin of the rein-deer, either old or young, of a grey colour. This part of the dreſs is called by the Laplanders *kafte*, and is provided, like the tunick, with an upright ſtiffened collar, extending to the chin, and ſurrounding the neck. This collar is worked with threads of different colours, in a very neat manner. The coat, as the tunick, is open only at the breaſt, and bound like it with kerſey, or ſome other ſort of cloth of various colours. On each ſhoulder is a kind of band or epaulette, cut in different forms, and of the ſame ſtuff. The lower extremity of this coat is worked in figures with various coloured threads. This border, or fringe, is called in the Lapland tongue *luſkuldalk*. To tie the collar cloſe about the neck, a running ſtring is uſed. The collar, the opening at the breaſt, and the ſhoulder-band, are all formed of ſlips of various coloured cloths, and worked with threads of different hues: the cuffs of the ſleeve are ornamented in the ſame manner; the bottom

of

of the coat has likewiſe a border extending round it, and of a different colour; for example, if the coat be of red kerſey, the border is yellow, green, or white. The Laplander has no pocket to his upper coat, but inſtead thereof carries a little bag, hanging over his breaſt, in which he puts his implements for lighting a fire, which he is never without, and other things of conſtant uſe; and this bag he calls his *niuſak-gierdo*.

The cold in this part of the world, during the winter, is moſt intenſe. A ſingle inſtance of it will be ſufficient to illuſtrate this, namely, that the lakes and rivers are generally frozen to the thickneſs of two Daniſh ells and an half. It muſt, however, be remarked, that when there is much ſnow upon the ground, the froſt does not penetrate ſo deep. It is on account of this extraordinary degree of cold, that the Laplanders are under the neceſſity of covering their bodies with furs and rough ſkins of different animals. The upper coat, made of the ſkin of a full grown rein-deer, is called by the natives *paeſk*. But the ſkin of the female is generally preferred for this purpoſe, and worn with the hairy ſide turned outwards, which gives the coat a rugged and uncouth appearance. Theſe fur garments are not left open at the breaſt, but are made intire. Round the neck is a border of ſkin with the hair on, called the *paeſk-lok*. Two thongs of the rein-deer hide, with toſſels of ſhreds of different coloured cloth, ſerve to bring the coat cloſe to the ſhoulders. This coat has likewiſe a high ſtiff collar, made of the ſame ſkin, with the hair on. The uſe of this upper coat is as a defence from rain; and if it be worn, as it

often is, at ſea, and chance to be wetted with ſalt water, the Laplander, immediately on coming on ſhore, rolls himſelf in the ſnow, to prevent the coat from being damaged by the ſalt-water.

The mountain Laplanders, by way of protection againſt the ſeverity of the weather, conſtantly wear about their necks, whilſt they travel, the ſkin of a fox's cub; obſerving always to let the tail reſt on one ſhoulder. When the Swediſh merchants make a journey over the mountains, they tie a marten's ſkin about their necks for the ſame purpoſe, and, to ornament it, have pieces of ſilver fixed "in thoſe holes where eyes did once inhabit." An upper coat, made of the ſkin of the fawn of the rein-deer, is called by the Laplanders *moedda*; the ſhape is the ſame as that made from the ſkin of the full grown one; but it has a border round the ſleeves, and is bound at bottom with a fringe of black dog's ſkin. The fur coats which the Lapland women prepare for ſale to the richer part of their countrymen, are made of the ſkins of young rein-deer of a grey colour, and have the opening at the breaſt covered with a border of otter's ſkin. The lower extremity has trimming all round of black dog's ſkin. From the bottom upwards, on each ſide, is a piece of ſkin, cut in the ſhape of a wedge, ſewed upon the coat. It is to be obſerved, that all the borders of the breaſt and neck, with the other parts of the coat, which are of cloth, are wrought with tinſel wire in various figures, according to the taſte of the purchaſers.

The men ſometimes wear tanned leather gloves, which they call *rappakak*; but moſt commonly they uſe gloves made from the

the ſkins of the fawns of the rein-deer, the fur ſide outwards; and in order to keep out the cold more effectually, lined within-ſide with cyprus graſs. The women make a better ſort of gloves for ſale, which are worn by Laplanders of diſtinction: theſe have the part covering the hand formed from the ſkin of the black fox, or rein-deer's foot, with the fur on the outſide: theſe gloves reach over the wriſt, and ſome way up the arm; the upper part of the glove, which touches the arm, is made of cloth curiouſly wrought with tinſel wire, and trimmed with otter's ſkin. Many Laplanders, male as well as female, wear copper bracelets about the wriſt, which they fancy have the virtue of preſerving them from pains in their limbs.

The men do not uſe ſtockings, but inſtead of them a ſort of pantaloons, which cloſely fit the thighs and legs. They are made either of kerſey or other coarſe cloth, or of tanned leather, and ſometimes of the ſkin of the rein-deer's legs. Thoſe made of kerſey or other cloth, have a patch of ſkin ſewed on them at the knee, to render them more laſting; the others, of tanned leather, are called *ſiſtekak*, and are chiefly intended for the water. Some of ſkin and leather, that is, the fore part leather, and the hind part ſkin, are called *kamas buſack*: theſe are commonly uſed on land, and worn over the pantaloons of kerſey or coarſe cloth.

The ſhoes of the Laplanders have but one ſole, which is ſometimes taken from the ſkin of the rein-deer's head; the upper-leathers and the ankle-piece are from the legs of the ſame animal. This ſort of ſhoe is much uſed by the mountain Laplanders, and

called *gallokak*. The hair is left upon the ſkin, and worn on the outſide of the ſhoe, which would render it ſlippery to walk with, eſpecially on the ice, unleſs the people had the precaution to ſinge the hair, and thus by giving it a more uneven ſurface, make it ſuſceptible of friction. This is the more neceſſary for children, who would otherwiſe meet with many falls and accidents. There are ſhoes which have ſoles of ſealſkin, and the upper-leather of ſome thinner ſort, either tanned or untanned. This kind of ſhoe is chiefly worn by thoſe who are much on the water. The Laplander makes uſe neither of buckle or latchet, but faſtens his ſhoes with a thong twiſted round his ancle. The better to preſerve his feet from the cold, he fills his ſhoes with ſtraw or ruſhes. As his pantaloons do not reach down to his heels, his foot is conſequently put into the ſhoe naked. The ſtraw and ruſhes are therefore carefully diſpoſed withinſide the ſhoe, and at night taken out to dry, that they may be fit for uſe the next morning; and when this lining will ſerve no longer, a freſh one is ſought for.

The Lapland women make a kind of boot for ſale, the ſole of which, as well as the upper-leather, with the heel-pieces, are compoſed of the hide of the rein-deer's legs, with the hair outwards. The other parts, ſuch as the inner ſole, the legs, and the knee-tops, are of cloth, the latter being neatly worked with tinſel wire. Theſe boots are faſtened above the knee with a ſtrap, from which hangs a toſſel made of ſhreds of cloth. The toe of this ſort of boot, which is called by the Laplanders *ſacpokak*, ends in a ſharp point.

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The men wear leathern belts ornamented with tin, to the fore part of which is faſtened a pouch, which holds tobacco for chewing. To the hinder part of the belt ſeveral thongs of leather are attached, ornamented with tin balls, keys, and other things. A knife in a ſheath is alſo ſtuck in the belt, and a number of rings are hanging down by thongs of leather. The women make belts for ſale, worked on the outſide with tin, and lined with ſkins.

We have thus fully deſcribed the dreſs of the male Laplander, and ſhall now proceed with that of the female.

The Lapland women wear caps, ſometimes of woollen, but oftener made of linen. The woollen caps are of kerſey or other cloth, and are put together with two pieces, one of which covers the hinder part of the head and neck, the other the temple and forehead. Along the ſeams of theſe two pieces a ſtripe of yellow coloured cloth is ſewed: the lower part of the cap is trimmed with yellow or white tinſel, or ſome other border of a ſhowy nature; or wanting that, one of cloth of a different colour ſupplies its place: it has likewiſe a tinſel ribband, of a gold or ſilver colour. The miſſionary ſpeaks of a poor Lapland woman, who had her cap tied with a bandeau of the ſkin of a ſalmon of a white colour; but which in other reſpects reſembled thoſe before deſcribed. The linen caps differ from thoſe of woollen, among other things, by being bordered with more elegant ſtuffs.

Before the Lapland woman puts on her cap, ſhe adjuſts a round knob or button, which is on the top of it, and, having put the cap on

on her head, faſtens it to the ſaid button, or under it, with a ſtring.

The women wear likewiſe on a journey, or when they are watching their rein-deer by night, a covering which conſiſts of two parts; the firſt of which is of one piece, and protects the head, neck, and ſhoulders, incloſing likewiſe the chin: it is made of red, blue, or green kerſey, bound at bottom with a ſtripe of cloth of a different colour; over this, to wrap up their heads more completely, they put a high cap, ſhaped like a crown, broader on the top, and leſſening towards the opening without, and on the left ſide it has a band of a different coloured cloth, or ſometimes inſtead of this a ſtrap covered with tinſel, having a ball of ſilver gilt fixed to the end.

The tunick and upper garment worn by the women, differ little from thoſe of the men: the tunick is made of ſheep's ſkin, with the woolly part turned inwards, and varies from that of the men only in being gathered in plaits behind and before, but longer and cloſer on the breaſt, and coming down a little lower than the hips, whereas thoſe of the men deſcend below the knees. This tunick, as that of the men, ſerves inſtead of a linen ſhift. The upper or outer garment is made of kerſey, and is diſtinguiſhed from that worn by the men in theſe few particulars only: the woman's extends below the knees, the man's comes no lower than the thigh; the latter has a high ſtiff collar, the former has no collar at all. The woman's ſheep ſkin tunick, however, has a high ſtiffened collar which covers the neck and ears, and appears above the

the outer garment of cloth, which, as has juſt been mentioned, is without any collar. The women have another kind of upper garment, called *barve*, made of kerſey or coarſe cloth, but different from the other already ſpoken of, as this comes no lower than the middle, is gathered round, and lies in folds about the body. The upper coat of rein-deer's ſkin, or its fawn, reſembles that of the men in every reſpect, except that thoſe which the men wear come down to the heels, whereas the women's ſcarcely reach lower than the knees.

The gloves of the Lapland women are alike in ſhape to thoſe of the men; ſome of them are white, made of the legs of the rein-deer's ſkin, the hair outwards, ornamented with ſlips of cloth of various colours, ſewed on them. The pantaloons of the women, like thoſe of the men, ſerve inſtead of ſtockings, and are made of kerſey or other cloth, or of ſkins from the rein-deer's legs, but very ſeldom of tanned leather. The women's ſhoes are always made of the ſkin of the rein-deer's legs, with upper-leathers of the ſame; thoſe of the mountains preferring ſkins of a white colour.

The belts or girdles of the women are of leather or cloth, embelliſhed with plates of tin: from the girdle hangs down a ſmaller belt, ornamented with braſs, which has a number of different little things, and among others, braſs rings hanging from it: the better ſort of women have girdles bedecked in like manner with ſilver. The women wear over their ſhoulders kerchiefs, or mantles of Ruſſian linen, or of cotton, ſometimes white, and ſometimes printed in colours: they alſo make uſe of narrow aprons of Ruſſia

linen or cotton, white or printed; the white always furniſhed with a fringe or border.

The women of Ruſſian Lapland wear ſilver ear-rings, and ſometimes ſilver collars, which go round their necks, and are connected with the rings in their ears. There is ſo ſmall a difference betwixt the male and female dreſs in Lapland, that the good miſſionary tells us, he has frequently known man and wife change habits through miſtake, the man putting on the woman's, and the woman the man's clothes.

The dreſſes ſo fully deſcribed, of cloth, furs, and ſkins, the gloves, ſhoes, and other articles, it muſt be obſerved, are the ſole labour of the women, the men in Lapland undertaking the œconomy of the houſe, in cooking, and other matters, which in other countries are performed by women; differing in this from the reſt of the world. Several utenſils of wood are alſo made by the women; and the beſt ſculptures of Lapland are the workmanſhip of the female ſex.

SECTION

SECTION VI.

Of the Habitations of the Laplanders, and their domeſtic Arrangements.

THE huts of the maritime Laplanders, or thoſe who dwell on the coaſt, are called *laume guatte*, and are conſtructed with four poſts bent together in an oval form, with a ſmall door, and an opening in the roof to let out the ſmoke. The roof of theſe huts is formed with the bark of the birch-tree and ſods of earth. To enter them it is neceſſary to ſtoop almoſt double, and within there is no poſſibility of ſtanding erect, except perhaps in the centre, where the fire is made, which is exactly under the beforementioned ſmoke hole. To retire even a ſtep from the fire-place towards the ſide of the hut is impoſſible, unleſs the body is quite bent down. The family, however, are all ſeated round the ſides, not minding the inconvenience of ſtooping. The whole inner ſpace is covered with boughs of trees. In the middle of the hut two piles of ſtones are raiſed in a rude manner at an equal diſtance, parallel to each other, in a direction from the door to the oppoſite end of the hut: this is for the fire-place; at the four extreme corners of which are fixed as many poſts: theſe poſts ſerve to ſupport a frame, on which projecting pieces of wood are faſt-

ened, in the ſhape of hooks or cranes, for bearing the pot or kettle ſuſpended over the fire.

Before the Laplanders retire to reſt, they are careful to put out the fire, and after the hut is clear of ſmoke within, they climb up the roof, and place a board over the hole.

It has been already obſerved, that the hut is divided in the centre by two piles of ſtones, in order to form a fire-place. This diviſion is extended towards the door and the further end of the hut, by means of four logs of birch wood of a due length being added. This preſerves two vacancies in the centre, beſides that for the fire. That towards the door is uſed as a receptacle for fire wood; that at the further end beyond the fire is the place where the kettles are kept, and the copper veſſel holding the ſnow water to drink. There then remain two ſpaces towards the ſides of the hut on the right and on the left of the fire-place: theſe are each divided into three partitions, by logs of wood; the firſt next the door, reaching to where the fire-place begins; the ſecond occupying the extent of the fire-place; and the third taking up that next to the ſeparation where the pots and kettles are placed. Theſe partitions in the hut may be ſtyled the bed-chambers; for in them the family ſleep in the order which ſhall immediately be explained.

Each of theſe compartments or diviſions has the ſkin of a reindeer for a carpet, that no uneaſineſs may be experienced in ſitting or lying down, from the branches which have been ſpread upon the ground of the hut. When the Lapland houſehold retire to

reſt, the following is the order of the beds: if only one family occupies the hut, the huſband and wife take up one ſide with its three diviſions; the other ſide is then aſſigned to the children and ſervants. If, on the other hand, the children and ſervants are obliged to ſleep on the ſame ſide with the maſter and miſtreſs, the order of the beds is in that caſe thus arranged: the huſband and wife take the end fartheſt from the door, which is eſteemed the moſt honourable, and called the *boſshio-kiaeſhie*; the children ſleep in the middle partition, or, as they name it, *gaſk-loido*, next the fire-place; and the ſervants occupy the diviſion near the entrance, or the *urſa-kiaeſhie*.

If a miſſionary happen to take up his night's lodging with them, the beſt or principal bed-chamber, the *boſshio-kiaeſhie*, is given up to him, and the man and wife quit the hut, and this is the caſe as long as he chuſes to ſtay with them.

When two families occupy the ſame hut, the fire, the vacancy towards the door wherein is placed the wood, and the ſpace oppoſite to it at the further end for the pots and kettles are in common to both families: yet it very rarely happens that any diſpute or quarrel ariſes betwixt them; and theſe ſimple people ſet an example of cordiality and brotherly love to the inhabitants of cities and towns, who often conſider the Laplanders as very little ſuperior to ſavages.

Their ſheep and cattle have a ſtall aſſigned them near the entrance of the hut, to which they repair by the ſame door as the reſt of the family, of which they conſtitute a part not of the leaſt conſideration.

Near their huts the maritime Laplanders conſtruct a receptacle for hay, to which purpoſe they fix three rows of poſts in the ground, reſembling the three walls of a houſe, with beams croſſing them at a certain height from the ground. Upon theſe tranſverſe beams they place their hay, which they preſs down as cloſely as poſſible, but principally work it round the upright poſts, the tops of which remain viſible. Thus there are left under the hay two empty ſpaces, divided, as has been mentioned, by the rows of poſts, and termed, in the language of the country, *aike* or *lap*. In this manner the Laplanders preſerve their hay through the winter, rain ſcarcely ever falling during that ſeaſon to do it damage, and the ſnows affecting it but little on the outſide. In the ſpaces beneath this hayſtack the Laplanders hang their coats, and ſtore their rein-deer ſkins, their pots, and other houſehold ſtuff. When their ſtock of hay is conſumed, they are under the neceſſity, in order to procure provender, to cut down trees, and ſtrip them of their bark, which they offer to their cattle; they likewiſe give them ſmall branches to eat. It ſometimes happens that the froſt proves ſo ſevere, as to congeal the ſnow, and prevent the rein-deer from ſcraping it away with their feet, and thus hinder them from coming at the moſs, which is their chief food: in this caſe the Laplanders cut down large firs and others trees, in order to take off the lichens and moſſes growing on them. This occaſions a great deſtruction and waſte of timber. They feed their cattle likewiſe with roots, and ſometimes prepare a particular meſs on which their cows feed greedily. This is compoſed of the head,

bones,

bones and entrails of fiſh boiled, together with ſtraw, and the fucus, or ſea-weed. The Norwegian peaſants, or Normans as they are called, who inhabit the eaſtern parts of Finmark, fodder their cows not only with hay, but with the ſame mixture, or with ſuch lichens as are given to the rein-deer.

The winter tent of the mountain Laplander differs but little from the hut of the maritime Laplander juſt now deſcribed, except that the ſame contrivance which the latter uſes for boiling his pot is not employed by the former. The mountain Laplander, in clearing away the ſnow to form a ground floor for his tent, raiſes with it a circular wall, which ſurrounds the habitation. The poles which ſupport the woollen covering of his tent, are fixed in this wall of ſnow, and a ſmall beam, croſſing the top of the principal poles, ſupports the iron pot-hook to which his kettle is hung. The woollen cloth which covers the tent is in two pieces, joined together by wooden ſkewers. The door of the tent is cut in the ſhape of a pyramid, out of woollen ſtuff, extended by wooden ſtretchers. Theſe ſtretchers frame the door, which is faſtened to the tent only by a thong of leather at the top or point of the pyramid. The ſides of the door are joined to ſome ſlender poles or ſticks, which conſtitute the two door poſts. One ſide of the door is faſtened to either of theſe two poſts, according as the wind blows, ſo as to prevent any opening to the interior of the tent, which might occaſion an increaſe of ſmoke. By this means the tent can be entered only on one ſide, and on that alone which is oppoſite to the wind.

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The mountain Laplander uſually pitches his tent in the woods, and goes out every day, except Sundays and holidays, in ſearch of fuel. Having cut down a tree, he drags it himſelf to the door of his tent, where he lops off the branches, and prepares the larger limbs for his fire, having erected a machine for that purpoſe, conſiſting of a tranſverſe beam laid upon two upright poſts. When he prepares to light his fire, he collects the ignited ſubſtances in a piece of birch bark, covering them with dry leaves and ſmall twigs. The wood he afterwards puts on, being for the moſt part green and incruſted with ſnow and ice, as ſoon as lighted, ſends forth a thick ſmoke, which is rendered ſtill more intolerable by the unpleaſant vapour emitted from the moiſt wood. The whole tent is for a time involved in a pitchy cloud, and all who remain in it run the riſk of loſing their eye-ſight. As the flame breaks forth, the ſmoke gradually decreaſes, but the upper part of the tent is always filled with it, and if the wind be high, it is driven back from the aperture intended to let it out. When the mountain Laplander goes to reſt, he does not extinguiſh his fire, which ſerves the purpoſe of a lamp, and affords him as much light as he has occaſion for. At a little diſtance from his tent, the mountain Laplander raiſes a hovel, by laying a few beams acroſs ſome poſts ſtuck in the ground, and covering them with boughs. This ſerves him as a ſtore-houſe for his rein-deers' ſkins, and ſpare utenſils.

The ſummer tent of the mountain Laplander reſembles, in every reſpect, that which he uſes in winter, except that the covering of it is of canvaſs cloth, and that it has no ſnow wall, the ſnows being

being at that time every where melted. The ſmall tent which the mountain Laplander uſes when he hunts rein-deer, or goes any long journey, is of coarſe canvaſs, and called in his language, *lavvo*. When he intends erecting it, he clears away the ſnow till he comes to the bare earth, over which he ſpreads ſmall branches lopt from the trees near him, leaving a rampart of ſnow on every ſide. He then cuts down a ſufficient number of poles, which he fixes in the ſnow, making them meet at the top, binds them together with a cord, and faſtens them round his canvaſs covering, reſerving an opening for the ſmoke. His fire is made on the ſtones he collects, and if he wants it for the purpoſe of cooking, as well as warming his frozen limbs, he fixes a pot which he has brought with him for that purpoſe. The maritime Laplander uſes a tent of a ſimilar kind, when he is upon a ſea voyage, in his boat, and happens to be driven on ſhore by bad weather. He is then forced to have recourſe to ſuch an expedient, from the circumſtance of no human habitations being near him.

The mountain and maritime Laplanders make uſe of ſmall ſheds as receptacles for proviſions and houſehold ſtuff not in immediate requeſt: they are raiſed on logs of wood a ſmall height from the ground. The maritime Laplander places them near his hut; the mountain Laplander in the woods, as is further explained in a following ſection, wherein the miſſionary treats of their journeys by land. The mountain Laplander digs holes in the earth, which he calls *gedge-borra*: theſe he paves at bottom with ſtones, and herein he ſtores the fleſh of the rein-deer.

Having fully deſcribed the huts and tents of the maritime and mountain Laplanders, Mr. Leems proceeds to ſpeak of the habitations of the peaſants in Norway and Lapland. Theſe are mean cottages, the ſide walls formed of wood, the roof of turf, ſupported on boards which run longitudinally over the top. They are built without chimneys, in this reſpect differing from the huts of other peaſants, but have a paſſage for the ſmoke through a number of apertures in the ſide walls, by which the light is likewiſe admitted. Their fire-places are conſtructed with heaps of ſtones in the form of ovens. The fire is daily lighted, and the door and holes beforementioned left open, that the ſmoke may paſs off. The fuel being fully conſumed, the ſtones which form the oven are found thoroughly heated, and the door and apertures are cloſed, by which means a ſufficient degree of warmth is preſerved to laſt till the next day, when the oven is again lighted. Theſe peaſants uſe pieces of the fir-tree inſtead of lamps, and pave their huts with ſmooth ſtones.

SECTION

SECTION VII.

Of the Manner in which the Laplanders prepare their Beds—Precaution uſed againſt the Muſquetoes.

THE bed which the maritime Laplander retires to in his hut, and the mountain Laplander in his tent, is alike made of the ſkins of the rein-deer ſpread over the branches of trees, with which the floor is covered. The Laplander's outer coat ſerves as a pillow, and a prepared ſheep's ſkin, with the woolly ſide inwards, as a blanket, over which is laid a woollen rug. For the winter the mountain Laplander has a rug, which has a bag within it, into which he places his feet. Be the cold ever ſo intenſe, the mountain Laplander goes into bed naked. The beds are by no other means ſeparated than by a log of wood on each ſide, as has been already deſcribed. The huſband and wife ſleep at the farther end, the children in the diviſion next them, and the ſervants neareſt the door, but ſo nigh to each other, that the huſband and wife can, with their hands, reach over to the childrens' bed, and theſe again to that of the ſervants.

In the ſummer ſeaſon the mountain Laplander, being greatly infeſted with gnats, or muſquetoes, has a contrivance to defend himſelf from their ſtings whilſt in bed, and at the ſame time not

ſuffer from being too cloſely covered. In order to effect this, he fixes a thong of leather to the poles of his tent over his bed, which raiſes his canvaſs quilt to a proper height, but ſo that the ſides or edges of it touch the ground: under this covering he creeps, and paſſes the night ſecurely. The ſpecies of gnat that is ſo troubleſome, is the *culex pipiens* of Linnæus: it is called, in the Daniſh language, *lys-myg*, and by the Laplanders, *zhinoik*. The female only bites and ſucks the blood; but ſo difficult is it to guard againſt them, that gloves prove no protection, as they paſs their ſtings through the ſeams. They are found in ſuch ſwarms in the woods, during the ſummer, that whoever enters them is ſure to have his face inſtantly covered, and is ſcarcely able to ſee his way before him. A ſlight ſwelling, attended with a diſagreeable itching, immediately follows the puncture, and this is ſucceeded by ſmall white ulcers; ſo that the face of a perſon coming from the country is ſcarcely to be recogniſed, and he appears full of blotches. Whilſt the Laplanders are employed in the woods, on the neceſſary buſineſs of cutting timber for the ſake of the bark, they are unable to take the refreſhment of their meals; for their mouths, as ſoon as opened, would be filled with theſe inſects. If the wind happen to blow briskly, they diſappear for the time; but no ſooner is the wind laid, than they return with their uſual buzzing, and crowd every place. Theſe flies equally infeſt the cattle and rein-deer: when theſe animals return from the woods, they are found covered with them, and when they are ſwept from off their backs and ſides, their ſkins are red with blood. Smoke is found

found to keep the infects at a diftance; therefore, while one Laplander is milking, another holds a firebrand over him, which prevents the gnats from approaching, and accordingly the beaft remains untormented and quiet. The pleafure which is expected to be enjoyed during the fummer, after a tedious winter that lafts from Michaelmas to July, as the good miffionary obferves, is entirely marred by thefe troublefome flies.

SECTION

SECTION VIII.

Of the Diet of the Laplanders, and their Cookery.

THE rein-deer's milk conſtitutes a principal part of the Laplander's food, and he has two methods of preparing it, according to the ſeaſon. In ſummer he boils the milk with ſorrel, till it arrives to a conſiſtence: in this manner he preſerves it for uſe during that ſhort ſeaſon. In winter the following is his method of preparation: the milk which he collects in autumn till the beginning of November, from the rein-deer, is put into caſks, or whatever veſſels he has, in which it ſoon turns ſour, and, as the cold weather comes on, freezes; and in this ſtate it is kept. The milk collected after this time is mixed with cranberries, and put into the paunch of the rein-deer, well cleanſed from filth: thus the milk ſoon congeals, and it is cut out in ſlices, together with the paunch; to effect which a hatchet is uſed, for no ſmaller inſtrument would perform the office of dividing that lump of ice. It is then ſeparated into ſmall pieces, and eaten throughout the winter every day at noon, which is the Laplander's dinner hour. It muſt be preſumed, as it is ſerved up without being brought to the fire, that this is ice cream in the greateſt perfection: here are fleſh and fruit blended with the richeſt butyraceous milk that can be

be drawn from any animal; but notwithſtanding the extraordinary fatneſs, which may be ſuppoſed to reſiſt in a great degree the effect of cold, this preparation, as our good miſſionary remarks with a degree of feeling, as if his teeth ſtill chattered whilſt he delivered the account, chills and freezes the mouth in a violent manner whenever it is taken.

The milk which is drawn late in the winter freezes immediately after being drawn. This is put into ſmall veſſels made of birch-wood, and is conſidered by the Laplander as ſuch an extraordinary delicacy, that he reſerves it as the moſt acceptable preſent he can offer even to a miſſionary. It is placed before the fire, and eaten with a ſpoon as it is thawed. When put by it is carefully covered up, becauſe if the cold air get to it afterwards, it turns of a yellow colour, and becomes rancid.

Cheeſe is made from the milk of the rein-deer in the following manner. The milk has water mixed with it, otherwiſe, owing to its extraordinary richneſs, it would not curdle when the rennet is put in. When a ſufficient quantity of water is added to the milk, it is ſet over the fire to be heated, and after this has been ſufficiently done, the rennet is thrown into it; the whey is ſoon ſeparated from the curd, and the latter is taken out and wrapped up in a cloth to be preſſed; after which it is moulded in a round ſhape: it is eaten cold, boiled or toaſted. When held before the fire, it is found ſo fat that it is in danger of burning, and if permitted to do ſo will flame like a candle. It is eſteemed excellent to heal chilblains. The rennet uſed is obtained by infuſing the

found

ſound of the cod-fiſh, or the inteſtines of the rein-deer with a quantity of butter milk.

The mountain Laplanders likewiſe make butter of the rein-deer's milk; but as they take in the whole ſubſtance of the milk, it is of a white colour, and not ſo well taſted or fat as that of the cream of cow's milk, uſed for that purpoſe by the maritime Laplander, who has few rein-deer, and whoſe ſtock conſiſts chiefly of cows, ſheep, and goats. In making their butter the women uſe their fingers only, ſtirring the cream about with them till, as commonly expreſſed, the butter comes, or till it acquires conſiſtency.

The mountain Laplander conſtantly dines or ſups upon veniſon freſh killed throughout the winter, and ſlaughters weekly one or two rein-deer, according to the number of perſons of which his family conſiſts. His veniſon is cooked in the following manner. He cuts ſmall pieces, which he puts in his pot, without paying any regard to cleaning them from blood and dirt: he then places the pot by the ſide of the fire, that the fat may be drawn from the meat by gentle heat. When the meat is nearly done, he ſkims the fat off and puts it by in a ſhell, throwing a little ſalt into it; he next takes out the pieces with a wooden fork, and lays them on a diſh, leaving the remaining liquor or broth in the pot. Supper being now ready, the family ſeat themſelves round this diſh of meat; and as they eat, each dips the pieces held with the point of the knife into the ſhell which contains the fat that has been ſkimmed off, and now and then ſups a ladle full of the broth remaining in the pot, which is taken without any mixture of flour

or other ſeaſoning: in this manner they finiſh their repaſt. They have been accuſed of eating their veniſon raw, but that the miſſionary aſſures us is never the caſe. Beſides the fleſhy parts of the rein-deer, the mountain Laplander boils the legs for the ſake of the marrow, which being conſidered as highly delicious, is reſerved for the miſſionary. They likewiſe cook and eat the entrails, but never with the meat. The mountain Laplander does not even give the bones to his dog, but ſtews them as long as he can get any oil from them, for which purpoſe he breaks the bones in ſmall pieces.—Count Rumford himſelf could not exerciſe greater economy. The lights of the rein-deer he divides among his dogs. Theſe animals are of very great ſervice to him in following the rein-deer, and ſome of the Laplanders have to the number of eight. They are fed very ſparingly; for, except the lights, when a rein-deer is killed, they have only a little broth given them in the morning and at night. The Laplanders not only ſtew their veniſon, but often eat it roaſted, of which they are particularly fond. In roaſting they make uſe of wooden ſpits, ſticking one end in the ground, by which means the fleſh hangs before the fire, and remains there until ſufficiently cooked. Baſting meat with butter is utterly unknown to them.

From what has been ſaid, it will be concluded that the Laplanders eat their veniſon freſh, and are not accuſtomed to keep it by means of ſalt: indeed, as they never kill deer during the ſummer, they have no occaſion to avail themſelves of this expedient to preſerve the veniſon ſweet during the reſt of the year. To

vary his diet, the Laplander ſometimes ſmokes his veniſon. To do this, they have only to make pretty deep inciſions in the pieces that ſmoke may enter the meat, and to hang the joints on the top of the tent, where it is ſoon cured.

Veniſon is the chief food of the inhabitants of the mountains; but thoſe on the ſea coaſt have beef and mutton, and both eat the fleſh of bears, wolves, foxes, otters, ſeals, and in ſhort of all animals but ſwine; pork being to a Laplander an abomination.

The Laplanders who are employed in catching ſalmon, live upon that fiſh ſplit and dried. Dried fiſh is eaten by them without any preparatory cooking; but before they put it into their mouth, they dip each piece in train oil. Fiſh with this kind of ſauce is given to children at the breaſt; and to prepare it for their tender mouths, the mother firſt puts it into her own, and maſticates it before ſhe preſents it to the infant: thus they are accuſtomed to the luxury of train oil from their birth, for ſuch every Laplander eſteems it, and conſiders its flavour as far ſuperior to that of butter. But it is not true, as has been aſſerted, that they take off a pint of train oil at a meal, or that women in labour ſwallow a quantity of it in order to caſe their pains.

When their ſtock of dried fiſh is reduced, they collect the heads and bones of fiſh which have any thing on them, and theſe, when roaſted before the fire, are put into a kettle with ſlices of the blubber of ſeal, the bones having been previouſly inſerted in the belly of the ſeal, where they remain ſome little time, that they may be impregnated with the oil. Theſe ingredients are

ſuffered

ſuffered to ſtew ſome time in the kettle, and when ſuppoſed to be ſufficiently cooked, are ſerved up. To ſeaſon the meſs, a quantity of oil is reſerved which has been drained from the ſeal, in which the morſels are dipped as they are eaten.

They roaſt their fiſh as well as fleſh, and are fond of the cod-fiſh roaſted freſh caught. The liver of this and other fiſh, bruiſed and mixed with cranberries, is conſidered as a ſavoury diſh; and this, as well as their food in general, which the reader will have perceived, is of the moſt unctuous kind, is eaten without bread. A diet of this deſcription, were it propoſed, would be rejected by phyſicians as not conducive to the preſervation of health; yet the example of this people making a conſtant uſe of ſuch food, muſt prove it perfectly compatible with it: for the Laplanders enjoy that bleſſing in its utmoſt perfection; chronical diſorders, dyſenteries, fevers, being unknown amongſt them. The only epidemical diſeaſe that has been remaked is a colick, attended with ſpaſms, which the phyſicians ſuppoſe to proceed from worms; but this complaint is rather troubleſome than fatal, and does not invalidate the evidence of their general ſtate of uninterrupted good health.

The little uſe they make of bread has been already remarked: it is, however, to be obſerved, that they form a cake, which they bake on the hearth, compoſed of flour mixed with water only.

The Laplanders are not without thoſe dainties which are meant rather to tickle and pleaſe the palate, than ſatisfy the cravings of hunger. Theſe little preparations of luxury, which are known at

the tables of the rich and great in other parts of Europe by the name of the deſert, the reader will learn with ſome ſurpriſe, are not entirely unknown to thoſe ſimple people. To gratify their taſte they peel off the inner bark of the fir-tree and ſometimes eat it freſh, and at other times heighten its flavour by hanging it up in the ſmoke. To render it completely reliſhing, it is conſtantly ſteeped in their favourite train oil ſauce. Of apples, nuts, and the fruits known in other countries, they have neither the knowledge or deſire to taſte; but to make amends, they poſſeſs the herb angelica, of which they eat the root and leaves, either raw or boiled in milk: theſe, with the berries that are found when the ſnows are melted, thoroughly ripened by having remained buried during the long winter, ſerve to amuſe the time they uſually paſs at table.

But the Laplander's chief luxury is that herb in ſuch univerſal uſe over a great part of the globe, viz. tobacco: this is an enjoyment of which he is fond to a degree of extacy. To obtain the flavour of it, when not otherwiſe to be procured, he will even chew ſlips of the bag which has held it, or chips from the caſk in which it has been packed. He takes it either in ſubſtance by chewing, or receives its grateful ſmoke through a tube. When he chews tobacco, he will frequently ſpit into his hand and regale his noſe with the ſaliva which has imbibed the pungent ſalts of the herb; thus at once gratifying the ſenſes of ſmell and taſte. When they are aſſembled together at a convivial party, and the ſupply of their favourite herb is deficient, they place themſelves in a circle

a circle and paſs the pipe from mouth to mouth, ſo that every one receives four or five whiffs in turn, and all are equally gratified with the pleaſure of ſmoking.

The conſtant drink of the maritime and mountain Laplanders is cold water, procured in winter by diſſolving ſnow, and this is their beverage as long as any ſnow is to be had; for this purpoſe a quantity is always ſtanding in a copper veſſel in their huts or tents, as has been already mentioned. The mountain Laplander generally pitches his tent in places where water may be had, and by cutting through the ice contrives to ſupply himſelf.

The reader is now fully acquainted with Lapland cookery, in which, as has been obſerved, the women never interfere. The huſband performs the office of cook in all its branches, and, as the diſhes are never waſhed, the office of ſcullion is not requiſite in the economy of a Lapland houſehold.

SECTION

SECTION IX.

Houſehold Furniture of the Laplanders.

THE inventory of the articles which conſtitute the Laplanders houſehold furniture is very ſhort: he has ſufficient to anſwer his wants, and more than this would prove an incumbrance. The tent of the mountain Laplander is pitched one day in one place, and the next day removed to another: it is much the ſame with the maritime Laplander. Chairs, tables, and things of this kind, which other people require, are to them totally unneceſſary, and therefore they have them not. If they poſſeſſed them, they would have no where to place them, and when they removed they muſt leave them behind; for they could not, without the greateſt inconvenience, carry them away. A few copper veſſels, tin kettles, wooden bowls, and horn ſpoons, form the whole of their kitchen utenſils. To this ſcanty and unexpenſive catalogue, a few of the richeſt individuals add two or three pewter diſhes, and ſome ſilver ſpoons. The mountain Laplander has no light in his hut during the night but what the fire affords him: the maritime Laplander uſes a lamp. A ſea ſhell holds the oil, which ſupplies the wick made of a kind of ruſh, and thus is the conſtant light of a lamp readily procured from materials

near at hand. The moſt ornamental piece of furniture the Laplander poſſeſſes is his child's cradle: this is a piece of wood properly ſhaped, and hollowed with his own hand. It has a receſs for the infant's head. Cords are fixed to go round it, and faſten occaſionally to the mother's back when ſhe travels; and a ring with beads is ſuſpended from the upper part, to amuſe the child as it lies on its back with its hands at liberty.

SECTION

SECTION X.

Of the Rĕin-deer, the Tame as well as the Wild: Treatment of tame Rein-deer, and the various Advantages which the Laplander derives from them—In this Section mention is made, incidentally, of the Time about the Winter Solſtice, when the Sun never riſes above the Horizon; and about the Summer Solſtice, when it never ſets.

THE rutting ſeaſon of the rein-deer begins about the cloſe of autumn, and the female brings forth her fawns in the ſpring of the year. The oldeſt and ſtrongeſt buck, called by the Laplanders *aino-valdo*, uſually drives away all the others, and remains the general huſband of the herd.

It has been a notion that the hinds, or female deers, can only bring forth in ſtormy weather, which commonly prevails about the ſeed-time, and which from thence has obtained the name given it by the Norwegians, of *rein-kalve-rein*, or fawning ſeaſon: but this, Mr. Leems informes us, is no more than a vulgar prejudice; for theſe animals, he obſerves, produce their young indifferently, like all other four-footed beaſts. Some of the hinds bear annually; theſe are called *aldo*: others named *kodno* every other year; and ſome that are denominated *ſtainak*, are barren. As ſoon as the female has fawned ſhe loſes her horns. The fawns

from

from their very birth are nimble, and are ſoon able to run with equal ſpeed and keep up with her dams. Every hind knows her own fawn, let the herd be ever ſo numerous.

If the hind be of an aſh colour, her fawn at its birth is red, with a ſtripe down the back, and is then called *mieeſſe*. This colour grows darker, the red hairs falling off towards autumn, when it is called *zhiaermak*. Some rein-deer, when full grown, are white with aſh-coloured ſpots: the fawns of a white mother are always white.

The hinds called by the Norwegians *ſimler*, exceed the bucks in ſize; many of them have fine branching horns, and ſome few none at all: the horns grow again as ſoon as ſhed; the new ones appear at firſt like two ſoft ſwellings on the head, of a blackiſh colour; the ſkin as they ſhoot forth changes to an aſh colour, and peels off when the horns are near dropping. The horns are thick at the bottom, but thinner as they ſpread out, with points like fingers; and they are ſo branching, that when theſe animals fight they are often faſtened by their antlers, and not able to extricate themſelves without the aſſiſtance of man. Their haunches are the fatteſt parts; and theſe are very much ſo before the rutting ſeaſon.

The rein-deer is much infeſted in the ſummer by a fly which creeps up its noſtrils, and is on that account called by Linnæus *œſtrus naſalis*: the Laplander's name for it is the *trompe*. The rein-deer is likewiſe ſubject to a diſtemper, which is contagious, and ſo fatal, that it often proves deſtructive to numerous herds:

this diſorder, for which no remedy has yet been diſcovered, is an affection of the ſpleen, called the *miltſyge*; and as it is looked upon as totally incurable, the Laplanders kill the deer as ſoon as they find ſymptoms of infection, in order to ſave at leaſt the ſkin. Mention has already been made of an inſect which renders the ſkin of leſs value by perforating it: this inſect is often deſtroyed by applying tar to the animal's back; and from the fly beforementioned, which attacks the noſtril, the rein-deer is often relieved by the ſneezing occaſioned through irritation. Rein-deer are likewiſe ſubject to a diſorder common to animals having hoofs; this is the paronychia, by the inhabitants of Norway called the *klovſyge*. The females have likewiſe ſmall eruptions on the udder, ſimilar to that which at preſent is known in England by the name of cow-pock.

The principal food of the rein-deer in winter, is a ſort of white moſs, called by the natives of Norway *quit-moſſe*; its botanical name is *lichen rangiferinus*. To come at this moſs the animal is obliged to dig with its foot under the ſnow. It ſometimes happens, although but rarely, that the ſnow is ſo frozen that the rein-deer is not able to get at the ground: were this to be the caſe for any length of time, there would be great danger of the whole race of theſe animals being ſtarved and loſt, to the entire ruin of the Laplanders: but ſo great, ſays the miſſionary, has been the kindneſs of Providence hitherto, that no ſuch event has ever happened, and perhaps never may.

The rein-deer which are tamed, and conſtitute the chief wealth

of

of the Laplanders, are never houſed during the whole year: in ſummer they find plenty of graſs, and in winter they live chiefly on the white moſs before mentioned. In ſome parts of Norway theſe animals are uſed inſtead of horſes, and are there kept in ſtalls during the winter. The rein-deer is particularly fond of man's urine, and will greedily lick up the ſnow whereon it has fallen. It is likewiſe ſaid that they hunt after a particular kind of mice, of which they eat the heads only: their drink in winter is collected from the ſnow, which they gather as they paſs along when drawing the ſledges.

The greateſt enemy of the rein-deer is the wolf, and it requires the utmoſt diligence and circumſpection of the people to guard and defend their herds againſt the inſidious attacks of this inveterate and cunning foe. They endeavour to affright and keep him off by means of ſtakes driven into the earth, having pieces of worn-out and tattered tunicks and other garments hanging on them: but it is chiefly during any violent ſtorm that they have occaſion to be moſt vigilant; for at that time this depredator is on the look-out for an opportunity to invade the timorous herd: in the moment of alarm, every one of the Laplanders houſehold is then put in motion, ſome to look to the rein-deer, whilſt others make a loud noiſe by beating with ſticks againſt a ſledge, brought without the tent for that purpoſe: and, indeed, there is a neceſſity for the greateſt precaution on the part of the Laplanders, becauſe the tame rein-deer is ſo ſimple an animal, that if not carefully protected, it becomes an eaſy prey to the wolf. No ſooner is that voracious

beaſt diſcovered by the herd, than the ſilly creatures, inſtead of running towards the tents, and putting themſelves under the ſafeguard of men, fly towards the woods, where ſome are overtaken and killed by the wolf, who is obſerved to uſe his utmoſt endeavours to keep betwixt them and the tents when he finds them feeding at a diſtance. In this purſuit the wolf has the advantage of the rein-deer when they are running down hill, and he is ſure to overtake and ſeize it: but it is not the ſame up hill. If the wolf catch the rein-deer by the haunch, it often happens that the deer eſcapes; and when he obtains his prey, it is generally by faſtening on its throat, by which means he ſtrangles the poor animal in a ſhort time. The miſſionary ſays, he ſaw ſix at one time lying on the ſnow, killed by wolves who had been driven away on the alarm being given: upon examination of the carcaſes, no wound appeared to have been inflicted, ſo dexterouſly had theſe deſtructive enemies effected their purpoſe. It is obſervable, that the wolf never devours his prey on the ſpot where he kills it, but drags it away to ſome diſtance; and it is further remarked, the miſſionary tells us, that in devouring it, he places the head towards the eaſt; at leaſt, he ſays, the ſkeletons are always found in the woods placed in that poſition. I cannot ſay that I give entire credit to this report: probably the good miſſionary has been miſinformed. Whilſt the wolves are on the hunt for their prey, they appear always to be accompanied by a number of crows and ravens, and the Laplanders are commonly apprized of the wolf's approach by the clamour of theſe birds. It has been noticed, that ſuch rein-deer as were faſ-

tened

tened by ropes to a ſtake have been ſpared, whilſt others that were at liberty have been carried off: this muſt be owing to a fear conceived by the wolf at the ſight of the animal's tether, or to ſome ſimilar cauſe; for the like has not happened, when the deer has broken looſe and betaken himſelf to flight.

The more readily to know his own deer, each Laplander puts a particular mark upon thoſe belonging to him, which generally conſiſts of an inciſion in the animal's ear. In order to keep their herd together and prevent their ſtraying, the rein-deer are twice driven out to feed, under proper attendance, and as many times brought up to the tents every day; and this method is conſtantly followed during the depth of winter, when the days are ſhorteſt, and the nights ſixteen hours long.

They who are but little acquainted with the ſolar ſyſtem will be at no loſs to account for the reaſon, why the ſun in that climate remains for ſeven weeks together beneath the horizon, and loſt in the lower hemiſphere, leaving inſtead of a clear day-light, a twilight only of a few hours. It is not, however, ſo dark, but that when the ſky is free from clouds a man may ſee to write, or do any common buſineſs in the ſhorteſt days, from ten in the forenoon to one o'clock in the afternoon, without the help of a candle: and as during the winter ſolſtice the ſun withdraws his light for ſuch a length of time, it may be readily conceived, that the leſſer luminaries, in thoſe days that are ſhorteſt, muſt ſhine very bright, and that the moon gives her light by day as well as night. After the ſpace of ſeven weeks is elapſed, the ſun again makes his

appearance,

appearance, renewed in ſplendour, and to common apprehenſion more brilliant. This happens about the firſt of April, by which time the days are ſo far lengthened, that the ſhades of an univerſal night begin to diſappear: and as the ſun ceaſes to illuminate the land for ſeven weeks in the winter, ſo in the ſummer ſolſtice he makes the Laplander amends by appearing above the horizon, and ſhining night and day during the ſame ſpace of time; wherein it is to be obſerved, that the night's ſun appears paler and leſs bright than that of the day.

But to return to our rein-deer—When brought back to the tents from feeding, theſe animals repoſe themſelves, and form a circle round the tents: while they are in ſearch of the moſs which is their food, they ſpread widely over the country; let the weather be fair or foul, they are driven out to feed at the regular and accuſtomed time; and as the herdſmen, in order to ſhelter themſelves from a ſnow-ſtorm, ſometimes retire behind a hill of ſnow, where they may be overtaken by ſleep, it often happens that a wolf carries off one of the herd which has ſtraggled to a diſtance from the reſt. The office of tending the herds is in general performed by the children and ſervants; but when the rein-deer are the property of a family juſt eſtabliſhed, without children or ſervants, in that caſe the wife takes the charge upon herſelf; and if ſhe chance to have a young child, which ſhe ſuckles, ſhe takes the child, in the cradle before deſcribed, with her, and follows the herd, however inclement the weather may be. In driving the rein-deer, the dogs which the Laplanders keep, and train for this purpoſe,

poſe, are found of the greateſt uſe ; and ſo well are they broken-in, that they obey the ſlighteſt ſignal : this ſeems to be communicated with as much celerity by the dogs to the rein-deer, which, though ever ſo widely diſperſed, ſoon collect themſelves in a body. In the winter, when the herd is returned to the tent, and laid down to reſt, the Laplander, or his wife, goes out and counts the number, in order to aſcertain if any be miſſing, and become the prey of the wolf. The Laplanders ſeldom fail in diſcovering when the herd has ſuſtained a loſs of the kind, although it would appear no eaſy taſk when the number is very conſiderable, which is now and then the caſe ; for ſome Laplanders are ſaid to poſſeſs from one to two thouſand head of rein-deer.

It has been ſtated, that it is a rule with the mountain Laplander to drive his herd of rein-deer, by turns, twice to paſture, and twice home to his tent in the courſe of a day. In the ſummer, however, the gelt rein-deer, and the hinds, or females, are ſuffered to range the woods without a herdſman. In this ſeaſon, likewiſe, the hinds are for a certain time allowed to ſuckle their fawns ; after which they are driven into an incloſure made with branches of trees, at ſome ſmall diſtance from the tents, where the women, whoſe peculiar office it is, beſmear the dugs of the hinds with dung, in order that when they are ſet at liberty again, the fawns may not ſuck : after a proper time, the hinds are driven into the ſame incloſure, when their dugs are found diſtended, and are drained of their milk, being firſt cleanſed from the ſoil. But theſe animals do not readily ſuffer themſelves to be milked, nor until a

rope is thrown over their horns to faſten them. Although a rein-deer does not give more milk in common than a ſhe-goat, yet, from the numerous herds kept by the Laplanders, they find no want of milk, cheeſe, and butter.

They fix yokes about the necks of ſuch of their rein-deer as are particularly addicted to ſtraggling from the herd. The ropes they have are made from ſeal-ſkin, as are the reins uſed for the ſledges.

The Laplander, in performing the operation of gelding upon the rein-deer, makes no inciſion with a knife, but employs his teeth for that purpoſe, bruiſing the animal's teſticles by biting them, but without inflicting any outward wound. The caſtrated deer have different names according to their ages; one of two years old is called *vareek*, of three years *voveers*, of four *goddodas*, of five *knoiſtus-harerge*, of ſix *makan*: after they are ſeven years old they have no freſh name, but are ſtyled *namona-lapek*, that is to ſay, aged, or paſt the full age or name. The rein-deer, after that operation is ſucceſsfully performed, increaſes in ſize and fleſh beyond the other males, and becomes of great value to his owner; inſomuch, that any thing valuable is ſaid to be worth a *gelt rein-deer*; and it is eſteemed the greateſt compliment that one Laplander can pay to another, to tell him he has as great a regard for him as for a *rein-deer gelding*.

When the Laplander is about to kill a rein-deer, he firſt faſtens him to a poſt with a rope, and then ſtabs him in the neck with a knife, which he withdraws from the wound; the animal then ſtirs a few ſteps and falls: after it has lain about a quarter of an hour,

hour, the ſkin is ſtripped from the carcaſe: the wound is made ſo dexterouſly, that no blood iſſues from it, but is found in the inſide, whence it is carefully taken out and incloſed within the paunch that has been cleanſed and preſerved for uſe. The hide is afterwards ſtretched out with ſticks proper for the purpoſe, and carefully dried: the ſkin of the legs is firſt taken off, and afterwards ſtuffed, that it may dry more expeditiouſly.

If a mountain Laplander happen to be reduced to a ſmall ſtock of rein-deer, he quits the mountains with his family for the ſea-ſide, and betakes himſelf to fiſhing, leaving the few deer he poſſeſſes in the charge of ſome other perſon.

From what has been ſaid in the former part of this ſection, the reader will eaſily recollect that the Laplander's ſtock of rein-deer is tame, and bred under his own eye. It ſometimes happens during the rutting ſeaſon, in autumn, that a buck of the wild breed mixes with the tame herd: if he chance to eſcape the bullets of the Laplander, who uſes his utmoſt endeavour to ſhoot him, and impregnate a female rein-deer, the fawn, which is the produce of this irregular conjunction, reſembles neither ſire nor dam; it is a mongrel creature, leſs than the wild rein-deer, and larger than the tame; for in general the wild breed are the largeſt of the two. This mule rein-deer is called by the Laplanders a *baevrek*.

SECTION XI.

Of the Mode of harneſſing the Rein-Deer, and the different Sledges that are uſed by the Laplanders—The Manner of Travelling with Rein-Deer and Sledges.

SUCH of the Laplanders as are rich make uſe of gelt rein-deer for their ſledges; they who are leſs wealthy content themſelves with a ſledge drawn by a hind, or female. It requires great pains to break theſe animals to the harneſs; and ſome are never to be taught at all, whilſt others are brought to it by perſeverance, and after a length of time.

The *gear*, or harneſs of the rein-deer, is called by the Laplanders *baggie*. They uſe only a rein or thong for guiding the deer, which, like a halter for horſes, is faſtened to the head of the beaſt, whilſt the other end is held in the hand, being fixed by a loop to the right thumb. Over the neck of the animal is put a broad collar, made of untanned rein-deer skin, to which a rope is faſtened of thongs cut from ſeal-skin, or the hide of an ox, and twiſted together: this rope paſſes under the belly, betwixt the fore and hind legs, and is made faſt to the ſledge; the rope is covered with a ſoft skin, that it may not gall the animal's legs.

Another

Another collar is ſometimes put on by way of ornament, although the rope before-mentioned may alſo be faſtened to it: this collar is made of kerſey cloth, and embelliſhed with tinſel, having a ball hanging from it at the bottom.

A broad girth ſurrounds the body of the rein-deer, and is called by the Laplanders *aagotas*. That part of the girth which is under the belly is of leather, the other, covering the back and ſides, of kerſey, ornamented with tinſel, and lined with ſkin: but this girth is not in general uſe, though it certainly appears to be of ſome ſervice, inaſmuch as it has an opening for the rope before-mentioned to paſs through, and by that means cauſes the ſledge to proceed with ſteadineſs; whereas the cord being faſtened to the neck collar only, admits of ſhaking, and unſteady motion out of the ſtraight line, as the animal bounds from ſide to ſide in the velocity and violence of his progreſs. This entire harneſs, beſides other trappings which are only uſed occaſionally, and not neceſſary to be here ſpecified, is the work of the Lapland women.

The ſledge is made exactly in the ſhape of a boat, having a flat ſtern. It has a keel and thwarts (to ſpeak the language of boat-building), and the ſide planks have their ends faſtened with wooden pegs. The ſledge is caulked within, ſo that no water can enter through the ſides. The rope by which the ſledge is drawn is fixed to the head-poſt. The Laplanders have four different kinds of ſledges. One called *giet-kierres*, that is to ſay, the portable ſledge, is moſt commonly uſed: this is entirely open from head to ſtern, and ſo light that it may be taken up and

carried in the arms: it is ſo ſhort, that a Laplander, ſitting in the ſtern, touches the head with his feet, its width juſt admitting of room for his legs and thighs cloſed together, and ſo low that with his hands he can ſcoop the ſnow on either ſide of him. The ſecond kind of ſledge, or the *raido-kierres*, anſwers the purpoſe of a cart, and is calculated to tranſport goods. It exceeds the giet-kierres in length, breadth and depth, and is without a deck, like the other; but in order to keep out the ſnow, when loaded, it is covered over with ſkins, which are faſtened to the ſides by means of the twiſted ſinews of the rein-deer, for which purpoſe loops of leather are placed there. The third ſort of ſledge, called *pulke*, is likewiſe employed as a travelling carriage: it is payed on the outſide with pitch, and differs from the firſt kind only in having a ſeal-ſkin fixed to the head, which covers the legs and knees of the paſſenger. To this ſeal-ſkin is joined a rug, which ſpreads over his lap, and defends him from the ſnow: this likewiſe is faſtened by leather loops fixed to the ſides, ſo that only the upper part of the body of the traveller is uncovered, who is beſides ſeated on ſkins placed in the bottom, as in the ſledge called giet-kierres. The fourth ſpecies of ſledge, denominated *lok-kierres*, is likewiſe payed on the outſide with pitch, and ſerves for tranſporting proviſions: it is larger than the pulke and giet-kierres, and has a convex deck over it from head to ſtern: from the ſtern there is a projecting bolt, by which they raiſe the hatch when any thing is to be drawn out or ſtowed under the deck. The Laplanders keep their tents under a wooden covering, called *bildagak*, where the

ſledges

ſledges likewiſe may be lodged which are not in uſe; in general, however, they turn them upon the ſnow, keel upwards, and in this poſition they anſwer the purpoſe of repoſitories for their veniſon.

Before the Laplander enters the ſledge, he puts on his gloves, which have the fur on the outſide; afterwards he places himſelf in it, taking the rein, or halter, faſtened to the rein-deer's head, and tying it about his right thumb. In the mean time the deer ſtands ſtill, and the rein hangs on the left ſide. When the man is ready to ſet off, he ſhakes the rein with violence from ſide to ſide, and the animal ſprings forward at great ſpeed. The driver directs the courſe of the deer, which is irregular and ſerpentine, by pulling the rein on the ſide he would have him go. When the Laplander would travel at the fulleſt ſpeed which the rein-deer is able to make, he places himſelf on his knees, encouraging him by certain ſounds or other movements to mend his pace; and when he would have him ſtop, he ſhifts the rein from the right ſide to the left, upon which the animal immediately ſtands ſtill.

If it happen that a rein-deer prove reſtiff, or inclined to run away, the Laplander, if in company with others, gives up his rein to the driver of the ſledge immediately before him, who ties it to his ſledge, and thus the unruly animal is checked in his violent ſpeed by the more ſober rein-deer harneſſed to the ſledge which precedes. As, in deſcending ſteep hills, the ſledge is apt to glide forward, and preſs upon the hinder legs of the animal, a ſecond

rein-deer is put to the ſtern of the ſledge, with a rein or halter faſtened to his horns: this ſerves the ſame purpoſe as the breeching belonging to the harneſs of carriages. It ſometimes happens that the rein-deer which is placed behind the ſledge, by moving forwards, does not anſwer the intention of checking its velocity in the deſcent; in which caſe, after a trial, the animal is rejected, and one found that is better trained and more docile. In going down ſuch hills as are leſs ſteep, the driver can, by a dexterous movement of his body only, regulate the ſliding of his ſledge, ſo as to have no occaſion to tack a deer to its ſtern. Where the deſcent is of the ſteepeſt kind, a further ſecurity is required, namely, the rein-deer is taken from the head and made faſt to the ſtern of the ſledge, when the ſledge, gliding down, brings the animal after it, which ſerves as a check to the precipitancy of the motion.

The following is the method taken in tranſporting baggage in the ſledges before-mentioned, to which the Laplander gives the name *raido-kierres:* the conductor of the train of ſledges ſeats himſelf in the firſt ſledge, to the ſtern of which the rein of the ſecond ſledge is faſtened, and in like manner the reſt follow to the number of three, four, or five ſledges, connected with one another, each ſledge being drawn by its reſpective rein-deer, and guided in the proper track by the one immediately preceding: the train is cloſed by a rein-deer not harneſſed to any ſledge, which is done with the intention that in deſcending any declivity this rein-deer may be able to check and reſiſt the impetuoſity of the ſledges in their

their progreſs. It ſeldom happens that the ſnow is of ſuch depth that the rein-deer are unable to make their way through it: ſometimes, however, it is the caſe that the animal ſinks in up to his belly, when, as may be ſuppoſed, the traveller can proceed but very tardily.

SECTION

SECTION XII.

Of the Wandering Laplanders, and their Migrations.

THE maritime Laplanders only change their habitations twice a year, that is to ſay, in ſpring and autumn: in doing this they leave their huts ſtanding until their return; but this rule is not obſerved by the mountain Laplander, who, like the ancient Scythians, or the modern Tartars and Arabs, is continually wandering from place to place. In the middle of ſummer the mountain Laplanders, with their families and herds, move towards the ſea-coaſt, and on the approach of autumn, return to the mountains. Their progreſs is but ſlow, for they do not proceed above four Engliſh miles each day, and the whole extent of their migration from the ſea-coaſt to the borders of Swediſh Lapland, does not exceed thirty. When arrived there, they may be ſaid to be ſtationary; becauſe afterwards they only remove to ſhort diſtances, as occaſion requires, from one hill or wood to another. As ſoon as winter is paſſed away, they ſeek the ſea-coaſt in the ſame leiſurely manner, until they reach the ſpot which they have deſtined for their ſummer reſidence.

On the road by which they paſs to the ſea-coaſt, the mountain Laplanders conſtruct a ſort of hovel for the purpoſe of depoſiting proviſions,

proviſions, and ſuch neceſſaries as they may have occaſion for in their journey. In their return to the mountains in autumn, the rein-deer being in that ſeaſon particularly fat, they kill as much veniſon as they judge neceſſary, and lay it up in theſe ſtore-houſes, where it remains during the winter, being intended as a ſupply for themſelves and houſehold in the following ſpring, when they ſhall be on their progreſs to the coaſt.

In ſpring and autumn, the earth being freed from its incumbrance of ſnow, the mountain Laplander and his family travel on foot, his tent and the reſt of his baggage being conveyed by the rein-deer; and if his wife have a child at the breaſt, the infant is carried by her in the cradle already deſcribed.

When he removes in winter, he takes with him every thing belonging to his tent, even to the ſtones which form his hearth; and this he does in order that he may meet with neither diſappointment nor delay when arrived at the ſpot whereon he intends to pitch his tent. For the bruſhwood with which he carpets the inſide of his tent, as well as firewood, he truſts to what he may be able to procure within a little diſtance. To convey his tent in the winter ſeaſon, he has a particular ſledge, to which he harneſſes one of his inferior deer; ſo that it may be well ſuppoſed his tent and all that belongs to it, is of no great weight.

The following is the order of the winter march: the huſband proceeds in the leading ſledge, and is followed by the wife in the ſecond, which ſhe drives herſelf; and if ſhe give ſuck, ſhe has her child in the cradle by her ſide, carefully wrapped up in furs, with

a ſmall ſpace left open before its mouth to breathe through and receive the nipple, which, whenever ſhe has occaſion to put into the child's mouth, ſhe is under the neceſſity of ſtopping the ſledge, as ſhe is obliged to kneel towards the ſide of it, whilſt ſhe applies the infant to her breaſt. The reſt of the family follow the ſledges on foot, having in charge to drive the rein-deer the way they go.

It muſt appear wonderful that the Laplanders are able to travel in the winter by night as well as day, when the earth preſents one entire ſurface or ſheet of ſnow, and not a ſingle veſtige is diſcoverable of human induſtry and labour to direct their way, the ſnow flying about in all directions at the ſame time, and almoſt blinding them: yet it is certain, that they are at no difficulty to find the ſpot to which they are bound, and very rarely meet with any accident. They fix bells to the harneſs of the rein-deer, as before-mentioned, in order that they may be kept together by hearing, when they cannot ſee one another, after the light of their ſhort day fails them. To guide them in their route, they make obſervation of the quarter from whence the wind blows, and by night are directed by the ſtars; and, as the miſſionary obſerves, Providence and theſe never fail them, ſo that he does not remember more than one fatal accident happening during the ten years that, as has been already mentioned, he lived amongſt them.

The Laplander has always his flint, ſteel, and matches ready by him, which he conſtantly carries in a pouch in his boſom, occaſionally to light his pipe of tobacco, or a fire, as neceſſity requires;

for

for it often happens, that when he is upon a journey, he is obliged to ſtop by the way, either from its length, or from being prevented going on by the weather. In ſuch a caſe he has his travelling tent, which he erects as ſpeedily as poſſible, and, lighting a fire, repoſes himſelf until he thinks proper to purſue the remainder of his journey. Whilſt he is thus lodged in his tent, the rein-deer is made faſt to ſome tree.

SECTION XIII.

Of the Quadrupeds and Birds in Lapland.

FINMARK, or Norwegian Lapland, abounds in wild rein-deer; but as the inhabitants breed large numbers of the tame ſort, their whole time is taken up in attending theſe, and they have but little leiſure to hunt the wild, which are called *godde*. When the Laplander is inclined for the chaſe in ſummer or autumn, he takes with him a dog of good ſcent, which ſeldom fails of finding out a deer in a very ſhort time. As ſoon as the ſportſman has rouſed his game, he muzzles the dog that he may not bark and fright it away. If, on firing, he diſcovers that he has only wounded the deer ſlightly, he unmuzzles the dog and ſends him in purſuit; and as the rein-deer generally keeps the dog at bay, the man has an opportunity of firing a ſecond time, when he rarely miſſes killing. In autumn, during the rutting ſeaſon, the Laplander drives ſome of his hinds to thoſe parts where he expects to find the wild rein-deer, and upon a buck preſenting himſelf, he fires till he brings him down. It often happens that two bucks conteſt for the females, when the Laplander, uſing the advantage of their being engaged, kills one, and ſometimes both of them.

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In winter the Laplander is able to hunt the rein-deer by tracking them in the ſnow. When he is come in ſight of his game, he quits his ſledge, and tying his draught rein-deer to a tree, he purſues the wild deer on foot. In many parts of Lapland the wild rein-deer is taken by the following devices. When the ſnow has fallen in large quantities, ſo as to be paſſable only for the natives in their ſnow ſhoes, they go in chaſe after the wild rein-deer, which are unable to run faſt, being impeded by the deep ſnow; and coming up with them they knock them on the head. Another method is, by ſuſpending ropes with a running nooſe in a narrow paſs, near the places where the wild rein-deer uſually harbour, through which the deer being driven, it is hampered by the horns and taken. In ſome diſtricts of Lapland the wild rein-deer has been caught by the following device. A ſpace is fenced off in thoſe parts which the deer chiefly frequent, and on a ſpot proper for the purpoſe: this ſpace has a wide entrance, and encreaſes in width in a circular form, ending with a narrow door or paſſage. The deer driven within this incloſure, in order to avoid his purſuers, betakes himſelf to this narrow paſs, which leads him to a declivity; this is cloſed upon him at the bottom, and he yields himſelf a prey, being unable to return, and having his purſuers at his heels. This method was oftener put in practice formerly than of late years, as was that of forcing the deer to take to a lake or ſtanding water, when they were knocked on the head, or ſhot on landing. It has been ſaid that the Lapland women hunt with their huſbands; but the miſſionary affirms that this aſſertion is

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groundleſs. It ſhould ſeem, that the Laplander's wife confines herſelf to the duties of her ſituation, and is not ambitious, like ſome of her ſex in other countries to the ſouth of Lapland, to diſtinguiſh herſelf by exerciſes which are better adapted, and more properly belong to the men.

Hares exiſt in great plenty in Lapland; they are white in winter, but in ſummer of the colour they are uſually found in other places. The Laplanders ſometimes ſhoot them, but for the moſt part take them in ſnares and traps.

Bears are common in Finmark, and different parts of Norway. The rein-deer, by their ſwiftneſs, are able to elude thoſe enemies; but cows, ſheep, and goats frequently become their prey. Beſides fleſh, the bears are exceedingly fond of berries, inſomuch, that theſe owe their vernacular name to them; the ſame appellation in the northern languages ſignifying both. Of berries the bear finds a ſufficient ſupply during the ſummer in the woods; he eats herbs and graſs likewiſe in that ſeaſon; fleſh therefore ſeems to be eaten by him through neceſſity, and the want of other food in winter. The Laplanders generally aſſail the bears with their rifle guns; but if they be not killed or diſabled by the firſt ſhot, the hunter ſtands in great jeopardy, for the wounded animal will then return to the attack with the greateſt fury. The bear is likewiſe enſnared by ſtratagems of various kinds. It is a prevailing opinion in the countries of northern Europe, that this animal ſupports himſelf through the winter by a milky kind of moiſture that exudes from his fore paws, and which he ſucks, uttering at the

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ſame time a ſtrange kind of growling or murmur. However that may be, it is pretty certain that the bear ſeeks his prey, in the winter ſeaſon, only in the night time. Now it often happens that the Laplander, in ſearch of very different game, by means of his dogs, diſcovers the retreat which the bear has choſen for his winter quarters. Whenever this is the caſe, the Laplander prepares to ſurpriſe him in his retirement; and in order to this, cuts down from the neareſt trees a number of branches, which he plants and interweaves very ſtrongly about the entrance of his den, leaving a ſpace juſt ſufficient for him to thruſt his head through: this done, and being provided with a hatchet, the Laplander ſets about rouſing the ſleeping animal, who, provoked with the hunter's temerity and inſults, advances with the utmoſt rage towards the opening; but no ſooner does he put his head through the wicket, which has been made for the purpoſe, than the hunter levels a ſtroke with the hatchet, which, if it hit him below the eyes, to a certainty brings the beaſt to the ground. In hunting both the rein-deer and bears, the Laplanders make great uſe of their dogs. The greaſe of the bear is in much requeſt with the inhabitants as a ſovereign cure, in form of an unguent, for pains in the limbs; but it is a prevailing opinion with them, that it muſt be applied according to the ſex, the male bear's greaſe as a remedy for the man's ailments, and the female's for thoſe of the woman's, and that, when indiſcriminately uſed, it can be of no ſervice.

Few or no lynxes are ſeen in Finmark, but wolves are very numerous; and for theſe there are various names in different parts of

of Lapland. Their fur is in general of a yellow or tawny colour, but ſome are whitiſh. The Laplanders often ſhoot the wolves, but more frequently catch them in traps: the ſkins are dried for ſale.

The fox is an animal of which Finmark produces a variety, and in the greateſt numbers. Some of them are red, others red with a black croſs; others quite black, and ſome black with long hairs on the back, which are of a ſilver colour at their extremities. The ſkins of theſe laſt, well known by the name of the *ſilver-haired fox*, are greatly valued all over Europe; and, by an order iſſued in 1652, were reſerved for his Daniſh Majeſty's uſe only. At preſent they are ſold to any purchaſer, and chiefly to the Ruſſian merchants, who import them into their own country, where they are employed to ornament the dreſſes of the firſt perſonages of the Ruſſian empire. Beſides theſe already ſpecified, there are found white foxes with black ears and feet, having white tails with black hairs intermixed. The fox is traced in the ſnow, and followed by the Laplander till within gun ſhot. Sometimes he is decoyed to a ſpot where fleſh has been buried under the ſnow with a view of alluring him; and while he is eagerly digging for the bait which he has ſcented, the hunter from his concealment fires upon him. This kind of chaſe is uſually practiſed in the night when the moon ſhines, or by the light of the aurora borealis, which is peculiarly bright in this climate. The fox is likewiſe dug out of his earth; and a variety of ſtratagems and devices are called in aid to bring him into the power of his per-

ſecutors; he ſometimes falls even a victim to poiſon. It has happened that the fox, when caught by the leg, has left a part of it in the trap, and hobbled away on three legs; and it is believed by the Laplanders, that the fox will ſacrifice the leg by biting it off, in order thereby to regain his liberty: but is it not more rational to ſuppoſe the loſs of leg to be occaſioned by the bone being firſt broken by the trap, and then the fractured part of the leg ſeparated, by the frequent and violent efforts to extricate himſelf from the inthralment? No creature, except man, has been obſerved to make a willing and voluntary ſacrifice of life or limb.

Martens are found in Finmark. Of theſe there are three kinds or ſpecies; the *ſtone marten*, ſo called from his frequenting rocky places; his fur is ſhort and blackiſh, and his tail of a yellowiſh colour, with an aſh coloured throat. The ſecond ſpecies is called the *birch-marten*, as he frequents the ſpots where thoſe trees grow; his fur is yellow, the tail of a purpliſh colour, and the throat white. The third ſort is called, for the like reaſon, the *fir-marten*, being found amongſt the fir-trees; its fur is yellow, the tail of a tawny colour, and the throat white. The martens are all taken in traps.

The *gulo*, or glutton, called by the Danes *vielfras*, and by the Laplanders *gjeed'k*, is to be met with in Finmark; but it is rather an uncommon animal. It is furniſhed with ſharp teeth and claws, and although greatly inferior in ſize to the rein-deer, is ſaid to have frequently killed thoſe animals; but this is effected rather by ſurpriſe than by open aſſault, and in the following manner.

The glutton climbs up a tree, and when he ſees a deer within his reach, he leaps up its back, and faſtens himſelf by his teeth and claws until he has killed the animal. The glutton is charged with a moſt extraordinary pertinacity of appetite, and is ſaid to eaſe his ſtomach when overloaded, by ſqueezing out its contents between two trees; after which he falls to eating again, and continues the like practice as long as any part of his prey remains uneaten. This curious circumſtance reſpecting the glutton is a tale that has been often told, and derived from ancient times, yet does not on that account deſerve the more credit. The better and more probable opinion is, that this animal having been eſpied between two trees, in order, by rubbing againſt them, to relieve the itching of his ſkin, it has been ſuppoſed that he had placed himſelf there for the purpoſe before-mentioned; and hence this ſtory has taken its riſe, and ſeems to have given name to the beaſt. The glutton is moreover accuſed of robbing thoſe repoſitories we have already deſcribed, in which the Laplanders ſtore the veniſon intended for their ſummer emigration; but this is a theft which, unleſs there is evidence that the animal was caught in the fact, is as chargeable to the wolf or fox, both of them of great notoriety as dexterous thieves, and confeſſedly here in great numbers. The ſkin of the glutton fetches a great price, and is uſed for muffs and the linings of coats. From the ſkin of the legs, the Lapland women cut out patterns for gloves, which they work with tinſel after their faſhion.

The beaver is found in ſeveral parts of Finmark by the ſide of lakes

lakes and rivers. Wonderful ſtories are related of this animal, of his extraordinary ſagacity in conſtructing his habitation for the winter, which includes lodging and ſtore rooms, beſides a cold bath; moreover, that in the conſtruction of this habitation, he makes uſe of his tail as a trowel, &c. all which are entertaining in the peruſal, but exceed the utmoſt ſtretch of probability. As impoſſible is it to believe that the beaver ſhould ſuffer himſelf to be drawn about by his fellows, in order to form a carriage for the conveyance of birchen ſticks for building; a circumſtance which is inferred from the appearance of their fur being much rubbed, as if this might not be more naturally accounted for, by ſuppoſing their ſkins to be thus ſtripped of their hair from creeping out and in of their haunts. Theſe narrations are to be ſeen in the accounts of ſome travellers, but we would rather refer to them, than give them a place here, as we wiſh more to inform than merely to amuſe. The *caſtoreum* prepared from the beaver is uſed as a medicine, and is ſaid to have the power of driving away the whale from ſhips or boats wherein it happens to be found; for which purpoſe fiſhermen occaſionally take it to ſea with them. The Laplanders diſpoſe of the ſkins they take in Ruſſia, the uſe of which in the manufacture of hats, and in lining garments, is well known. White beavers have been obſerved in ſome parts of Lapland; but this is merely a variety, or rather a monſtrous production of nature, and to be claſſed with inſtances of the like kind in other four-footed animals as well as birds. The beavers are taken in their lurking places by a trap door, which

ſhus up its entrance, and prevents the animal's egreſs. The Laplanders give to the beaver the name of *majeg*.

Otters abound in Finmark, where they are called by the Laplanders *zhjevres*, a name which is applicable to the male as well as female of this animal. There are three ſpecies or varieties of the otter, as, 1ſt. The ſea-otter, called by the Norwegians the *hav*, or *brem-otter*; the fur of this otter is coarſe, and its colour a pale yellow: theſe are very common, and the price of a ſkin is a Daniſh crown. 2d. The bay-otter, called in Norway the *fiord-otter*, and ſo named becauſe found in the bays and harbours: this otter is ſmaller, and his fur brighter than the former, and of a blackiſh colour; a ſkin of this otter will produce three Daniſh half crowns. 3. The freſh-water-otter, called in Norway *vas-otter*, having a white breaſt and raven-coloured back. The ſkin of this otter is worth five Daniſh half crowns, and often more. The otter is eaſily tamed, and may be trained to catching fiſh for the benefit of its maſter; and notwithſtanding it is but a ſmall animal itſelf, it is able to ſeize and bring a large cod-fiſh to ſhore. Whilſt this animal is feeding, he conſtantly keeps his eyes ſhut, which enables the hunter to approach him until he is within gun-ſhot. Beſides ſhooting, the Laplander takes the otter in ſnares and traps, and ſells the ſkins to the Ruſſian merchants, who make conſiderably more than cent. per cent. by diſpoſing of them again in Tartary.

The coaſt of Finmark abounds with ſeals, which are found there of various ſizes: the skins of ſome kinds are black, of others white, and of ſome of both colours mixed. There are likewiſe

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ſome of that ſpecies of animals which are known by the name of ſea-horſes *(trichechus roſmarus)*, by the Norwegians called *hval-ros*, and by the Laplanders *morſk*. The ſea-horſe has broad noſtrils, a thick tongue, and large prominent teeth, by which he can faſten himſelf to the rocks ſo as not eaſily to be drawn from them: theſe teeth are, for their ſuperior whiteneſs, preferred to ivory. The Laplanders ſometimes ſhoot them, and often attack them with clubs when they come on ſhore at the ſeaſon of their breeding. On theſe occaſions the males make a ſtout reſiſtance, and the females will fight in defence of their young till they themſelves are killed. This animal, as well as the ſeal, is amphibious, being as often ſeen on the rocks and on the beach as in the ſea.

Squirrels, to which the Norwegians give the name of *ikorn*, and the Laplanders *orre*, are taken in many parts of Finmark. They are generally ſhot with blunt arrows from croſs-bows, to preſerve the beauty of their skins. When they are ſold, they are put up in lots of forty ſkins each, which produce to the firſt ſeller a crown or dollar.

The ermine, which is a kind of weazle, breeds in Finmark in immenſe numbers: to this little animal the Laplanders give the name of *boitta*. The point of its tail is black, and the reſt of its body white. It is taken in traps, and, like the common weaſle, is exceedingly voracious and bold, frequently attacking animals of a much larger ſize than itſelf. When caught in a trap it conſtantly voids its urine, which, if it touch the skin, generally ſtains it yellow and ſpoils it.

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In Finmark and throughout Norway are found immenſe numbers of mice, called by the Laplanders *lemmick*, which are the prey of both birds and beaſts. It is a received opinion amongſt the Laplanders, that theſe mice drop down from the clouds; a falſe notion, which appears to have been conceived from the circumſtance of many having been obſerved to fall from on high, no doubt carried off by birds which have been forced to looſe them from their claws, owing to the vivacity of the little animal's ſtruggles to obtain its liberty.

Notwithſtanding the rigour of this climate, it is obſervable that animals, wild as well as tame, are here remarkably prolific. The ewes often bring twins twice a year, and the ſhe-goats produce conſtantly two kids, and ſometimes three at a birth.

Many birds are to be met with in Lapland, which have not yet been diſcovered elſewhere, hence the epithet *Lapponicus* generally denotes ſome rare ſpecies peculiar only to that part of the world. Of this deſcription is the *ſcolopex Lapponicus*, or the Lapland woodcock, which has a beak turned up at the end. It is pretty common in the bogs of Lapland, though it is not known to inhabit, or to viſit other countries: yet it is certain, that this bird is only there during the ſummer, and that it migrates to ſome other climate in the winter; but where that is, remains a problem. The hiſtorical part of ornithology is ſtill very imperfect, nor can it be expected to advance rapidly, as the information muſt be collected by degrees, and abſtracted from accidental obſervations. "It would "be neceſſary," ſays Buffon, "to follow the birds every where,

"and

" and to begin with aſcertaining the principal circumſtances of " their paſſage: to become acquainted with the direction they " take, their reſting places, and their abode in every climate; and " to obſerve them in all thoſe diſtant quarters. It will therefore " be the work of time, and require the attention of many ſucceed- " ing ages, to be able to form as accurate notions reſpecting the " birds, as we are in poſſeſſion of with regard to the quadrupeds. " To accompliſh this undertaking, there ought to be conſtant " obſervers in every country where the birds ſojourn; becauſe it is " impoſſible for a traveller, who merely paſſes through, to beſtow " ſufficient time and care upon every thing that ought to be " taken into conſideration." It is probable that the Lapland woodcock may, in his journey, keep a direction through uncultiveted countries, at leaſt through ſuch as are not inhabited by people that might be led to obſerve, or be able to communicate, the hiſtory of that bird. It ſeems highly probable, that in winter they frequent the milder climate of Chineſe Tartary, or the ſouthern parts of Aſiatic Ruſſia; and that in ſummer they paſs into Lapland by the way of Ruſſian Tartary, or of Siberia and Archangel.

The only birds that ſtay in Lapland during the winter, are the *ſtrix* and the *tetrao*. All the aquatic birds are by the ice compelled to change their habitation; and of the others which are ſeen there, the greateſt number only come for the purpoſe of breeding. And ſurely in no country could theſe birds enjoy more tranquillity, and carry on their amorous intercourſe with greater peace

and comfort. The inſects and wild berries furniſh them with a plentiful ſubſiſtence: and as there is no night, which would oblige their young ones to faſt, or check their growth by its chilling cold, they are able to diveſt themſelves of their family cares in a much ſhorter ſpace of time than they could do in other diſtricts.

I have, in the courſe of this work, mentioned more than once the ſongs of the birds, with which the woods of Lapland re-echo. I have often been aſtoniſhed to hear in theſe places birds ſing very charmingly, which I had before conſidered as mute, and totally deprived by nature of all vocal power. The *motacilla trochilus* of Linnæus, which comes to Italy about autumn, is in Lombardy called *tui*, becauſe its ſhort and abrupt cry bears a reſemblance to this ſound: but the ſame bird may juſtly be termed the nightingale of the north. It ſettles on the moſt lofty branches of the birch-trees, and makes the air reſound with accents melodious, bold, and full of harmony. This is likewiſe the caſe with the *emberiza geniclos*, which has a clear and ſtrong voice; and animates with its muſical notes the ſhades of the alder and willow-trees, that grow by the ſides of the brooks and rivers.

But there is another bird, which more highly deſerves our admiration, as it ſurpaſſes all the reſt by the beauty of its plumage and the ſweetneſs of its voice: this is the *motacilla ſuecica*. It lives in the buſhes of marſhy places, and particularly likes to perch on the dwarf-birch, (*betula nana*, Linn.); its flight is generally low: it makes its neſt in the moſs, and lays between five and ſeven eggs, of a greeniſh colour, nearly reſembling that of the moſs, with which

which they are ſurrounded. It feeds on inſects and worms, and I have ſeen ſeveral of them with caterpillars in their beaks, which were deſtined for their young. The Laplanders call this bird *ſaddan kiellinen*, which ſignifies *hundred tongues*, and expreſſes the nature of its ſong; for this conſtantly varies, and is an imitation of the voices of almoſt all the other birds. To the beauty of its notes it joins that of its feathers, which are of a ſky blue colour, bordered about the throat with a black line, and after that with one of a ruſty appearance. It ſeems as if nature, charmed with the melodious excellence of the ſong, had been willing to embelliſh even the outſide of the organ that produced it, in order to render her work quite perfect. No bird I know of would be a more noble object for the captivity of a golden cage, to adorn the magnificent apartment of ſome of our ladies, who, tired with the muſic of art, might, even in the midſt of a great town, be delighted in lending their ear to the ſimple harmony of nature. Luxury, however, has not yet made war upon this charming ſongſter, nor ſpread its nets to enſnare him, becauſe he has hitherto remained unknown; and fortunate will it be for that beautiful creature, if it always keep aloof from the habitations of men, and ſhelter himſelf from their ſearch by inacceſſible retirement. This bird is beyond compariſon ſuperior to the nightingale, and far better calculated for a companion in a room. The voice of the nightingale is too ſhrill and powerful, and on that account more agreeable at a diſtance than near: the nightingale, beſides, is very ordinary in its appearance; whereas the *motacilla ſuecica* ſhines

with a brilliant plumage, at the ſame time that it enchants the ear by the variety of its notes, which it diſplays with ſingular art, changing and modifying them in a manner quite peculiar to itſelf.

The ſea and land birds, which are common in Norway, are all to be found in Finmark, and in great variety. Of theſe, ſome are ſtationary and remain all the year, whilſt others, ſuppoſed to be migratory, are ſeen only at particular ſeaſons. Of the firſt ſort are thoſe of the eagle and falcon kind, owls, ravens, daws, partridges, the eider duck, ſea-crow, and ſeveral ſpecies of water fowl. Among thoſe which appear in ſummer, and are not ſeen after autumn, are the wild gooſe, a fowl called in the Norway tongue *bruus-koppen*, from a prominent piece of fleſh on its head, water-hens, ſnipes, woodcocks, and a great number of ſmall birds.

Some of the falcons are intirely white; theſe, however, are but rarely ſeen; the feathers of their wings and backs are commonly of a grayiſh colour, white under the breaſt, with yellow beaks and legs. This tribe is very numerous; they breed amongſt inacceſſible rocks, and if taken young are readily trained for the diverſion of hawking: accordingly, the hawks bred here are in great requeſt, and much ſought after from Germany and other parts.

White owls have been found in the woods of Finmark: this bird is larger than the common ſpecies of owls, which have white wings ſpotted, with black winking eyes, a ſmall head, broad beak, the feet covered with down. Theſe owls have their neſts in precipices of the mountains.

As I am ſpeaking of the genus owl *(ſtrix)*, I think I ſhall gratify

tify the curious in the ſtudy of ornithology, by giving them a figure of the ſcarceſt ſtrix that is any where to be met with. It is peculiar to Lapland, and has been called by Mr. Thunberg *Strix Lapponica*. Its ſpecific character is as follows:—

"*Strix Lapponica:* inauriculata, corpore albido nigro, faſciato, "maculatoque."

It is larger than the *otis*, and ſmaller than the *nyctea* of Linnæus. The annexed copper-plate will ſupply the place of a deſcription: but it deſerves to be noticed, that only two ſpecimens of this bird ſtuffed, exiſt at preſent in Europe, and theſe are both in Sweden. The one in the muſeum at Upſala, is that from which my drawing was taken; Mr. Thunberg having politely allowed me to convey it to my lodgings, that I might copy a likeneſs at my leiſure. Very little is known of the hiſtory of this bird. I have met with it myſelf in Lapland, and even purſued one, but without ſucceſs, as they are extremely ſhy, and will not let men come near them.

Crows breed in prodigious numbers in Finmark, and in other parts of Norway, and take their flight in flocks along the ſea ſhore. Theſe birds, through cold and hunger, become very tame in winter; at that ſeaſon they hover about the tents of the Laplanders, and even venture to come within them, and will pick up every thing within their reach. Beſides theſe, the ravens are very numerous, and found to be bold and deſtructive, ſeizing fiſh hung up to dry, and birds taken in ſnares, and even attacking ſheep, and plucking out their eyes, or tearing open their bellies.

The pie or magpie is to be met with in certain diſtricts, but not in any great quantity: to this bird the inhabitants of Norway have given the name of *tun-fugl*, on account of its attachment to the habitations of mankind. If the pie makes his appearance in parts where he is not commonly ſeen, it is thought to be a ſign of the approaching death of ſome principal perſon reſiding on the ſpot.

Among the pies, there is one of which the miſſionary Leems makes no mention, though it claims attention, ſince Mr. Thunberg ſeems to be decidedly of opinion, that it is not a variety of the common pie, but a diſtinct ſpecies, only to be found in Lapland. As it has, as far as I know, never been figured before, I deem it incumbent upon me to preſent it to the reader. Mr. Thunberg has named it *Corvus Lapponicus*, and deſcribed it in the following manner:—

"Char. Spec. *Corvus Lapponicus:* ſordide albus, capite, collo, "pectore, aliſque baſi cinereo-fuſcis."

"It is found," ſays Mr. Thunberg, "in the Torneå Lapmark. "The general characteriſtics of this bird are the ſame with "thoſe of the common pie: it is, however, very wild, and ſel- "dom ſuffers any one to approach it within ſhot. It builds its "neſt upon trees, in mountainous or high ſituations: it is not every "year to be ſeen near houſes; but when it comes, it generally "makes its appearance towards the end of autumn, or in the be- "ginning of winter, accompanied with about four young ones. "In winter it ſhews itſelf chiefly when the weather is about to

"ſet

" ſet in very ſevere, and it ſerves to the peaſant as a ſign, that the " cold will be intenſe, and the ſnow abundant. This happened " in the year 1796, according to Dr. Eklund's * obſervation, who " had the goodneſs to procure me a ſpecimen of this bird, which " was hitherto quite unknown. At firſt ſight it ſeems to reſem- " ble the common pie, but it is leſs by one-fourth part, and dif- " fers from it in its manners and habits. The tail tapers to a " point, the feathers being of unequal length: the feathers of the " belly, the upper part and points of the wings, are white; the " neck, breaſt, the fore part of the wings, the thighs, and the tail, " of an aſh-colour, with this difference, however, that the tail is " more light above: the beak and the legs are black."

There is a peculiar kind of fowl commonly found in the woods throughout Finmark and all Norway, which ſeems to be a variety of the buſtard or dotterel. To the male the Norwegians give the name of *todder*, which they pronounce as if written dotter; the female they call *roey*. The male is about the ſize of a full-grown turkey of the largeſt breed, and like that fowl he occaſionally ſpreads his tail and ſhakes his wings: his belly has black and white feathers, his back and wings are of an aſh-colour. The hen is not ſo large as the cock; her wings and body have feathers of a duſky yellow, with ſpots. The fleſh of this fowl is equally eſteemed with that of the common buſtard.

Partridges are very numerous; they are of two ſorts, the one

* Dr. Eklund is a diſtinguiſhed ornithologiſt, and particularly converſant with the Swediſh birds.

frequenting

frequenting the mountains, the other keeping to the plain. In ſummer they are of the colour they are ſeen elſewhere, but in winter they have white feathers; and when they lie half covered with ſnow, they are ſcarcely diſcernible from it. Partridges are taken by the Laplanders in great numbers after the following manner: a low hedge is made with twigs of the birch-tree, openings being left at ſmall diſtances juſt large enough for the birds to creep through. In theſe openings ſprings are placed of cows' hair, with a running nooſe; and the partridges, coming to feed on the buds of the birchen boughs, and endeavouring to paſs theſe holes, are taken in the ſnare.

Pigeons and doves (called by the natives of Norway *ringel duc)* are found in many parts of Finmark, and on the borders of Ruſſia, but they are by no means a common bird. There is a kind of plover *(charadrius)* which, in the Daniſh language, is called *brok-fugl,* much admired for the gloſſy black of its feathers, and the delicacy of its fleſh. This bird is very common in Denmark, and frequently found in Finmark; it appears early in the ſpring, and is not ſeen after the ſummer is paſt, during which time it makes its neſt, and breeds its young, which have at firſt brown ſpotted feathers that are afterwards replaced by black. Of this bird there are found ſome varieties, which have different names.

Beſides theſe, there are ſeveral ſorts of thruſhes, the fleſh of which is thought to be delicate. There are likewiſe woodcocks, ſnipes, ſnow birds, linnets, goldfinches, ſiſkins, and a variety of other ſmall birds. The cuckoo is found here, but the ſtarling, the

the houſe ſparrow, and ſome other birds common to other countries, are not to be met with.

The ſwan is found amongſt the ſea-fowls, and taken by the Laplanders in ſnares contrived for the purpoſe.

The wild, or, as it is called in Norway, the gray gooſe, is a yearly viſiter in the ſummer ſeaſon, and takes up its reſidence in the ſmaller uninhabited iſlands on the ſea-coaſt, where it breeds: in autumn it leaves Finmark, and returns ſouthward, accompanied by its young. In theſe flights the wild geeſe are formed into ſo regular a body, as to appear to be conducted by a leader, a ſingle gooſe ſeemingly bringing up the rear. They are obſerved to have particular ſtages or reſting places in their migration, where they remain for nights, and ſometimes whole days, placing a gooſe as centry, to be on the watch, and give an alarm upon the approach of an enemy. Notwithſtanding the extraordinary warineſs of this fowl, the Laplanders ſhoot great numbers with their pieces, and take many more by various deviees: they are often ſurpriſed in their retreats, when, owing to their having ſhed their wing feathers, they are unable to fly, and become an eaſy prey to their purſuers, who hunt them yearly during the time they remain in this ſtate. There is a variety of this fowl called the Finmark gooſe, which differs both in ſize and colour from the wild ſort.

Of ducks there is in Finmark a very great diverſity; amongſt theſe the moſt remarkable is the *eider duck*, called in the language of Norway, the *edder fugl*. Theſe are found in large numbers, and ſometimes ſeen in flocks of a thouſand. Their down feathers

are valuable, being of a peculiar ſoftneſs, and much eſteemed on account of their lightneſs and warmth. This bird is eaſily taken, and will not readily quit its neſt on the approach of a man.

The ſea-coaſts abound with pelicans, cormorants, and other birds, which breed moſt plentifully in holes of rocks ſcarcely acceſſible: the Laplanders, however, contrive to take the eggs of theſe fowls in conſiderable quantities, and oftentimes the birds themſelves by means of baited hooks faſtened to ropes.

I ſhall conclude this ſection by giving a liſt of the quadrupeds and birds peculiarly belonging to Lapland and Finland, according to the ſyſtem of Linnæus.

Quadrupeds.

Canis Lagopus; the white fox, likewiſe the black, and the one marked with a croſs upon the back: theſe are generally conſidered as varieties, though ſome naturaliſts ſeem inclined to diſtinguiſh them as ſpecies.

Viverra Lutreola, or *Muſtela Lutreola*, (by the Finlanders called *Tichuri*) reſembles the marten.

Muſtela Gulo, or *Urſus Gulo*, the glutton.

Muſtela Nivalis, the white weeſel.

Urſus Arctos, the bear.

Caſtor Fiber, the beaver.

Mus Lemnus, the Lapland marmot; in ſome years very abundant.

Sciurus, the ſquirrel.

Cervus Tarandus, the rein-deer.

Birds.

Birds.

Falco Gentilis: on the mountains of Dalecarlia.

Strix Scandiaca; little known.

Strix Ulula.

Strix Lapponica. New.

Otis Tetrao.

Otis Arctica.

Corvus Infauſtus. Very plentiful in Weſt Bothnia.

Corvus Lapponicus Thunb.—See the Tranſactions of the Academy of Stockholm.

Picus Tridactylus, the three-toed woodpecker, remarkable for having only three claws, when all the other ſpecies of picus have four. It is rather ſcarce in Lapland, but more common in Norway.

Anas Fuſca,

Anas Nigra,

Anas Marila,

Anas Spectabilis,

Anas Albifrons,

Anas Erythropus,

Anas Hiemalis,

Anas Crecca. Theſe birds alſo come to Stockholm in ſpring from Finland and other parts: but they paſs the ſummer in Lapland.

Alca Arctica, and *Alca Alce,* are more frequent on the Frozen Ocean than on the ſweet waters of Lapland. I have killed ſome of them near the North Cape.

Procellaria Glacialis.

Pelecanus Carbo, and *Pelecanus Baſſanus*, are found in the gulf of Bothnia.

The *Colymbi*, *Lari*, and *Sternæ*, are not exactly indigenous in Lapland.

Larus Glaucus; lives in the Frozen Ocean.

Platalea Leucorodia; ſeldom found in Lapland.

Ardea Nigra, and *Ardea Alba*, are ſaid to be found in Lapland, but are not indigenous.

Scolopax Phæopus.

Scolopax Glottis, the great dark-coloured woodcock, with a very long beak, the lower half of which is red. It is alſo ſeen in other places, but rarely.

Scolopax Fuſca.

Scolopax Lapponica.

Tringa Lobata.

Tringa Alpina. This ſpecies was alſo ſeen in Scania in the year 1789.

Tringa Pugnax, the ruff and reeve.

Charadrius Morinellus, *Charadrius Apricarius*, and *Charadrius Pluvialis.* Theſe, as other birds of paſſage, which feed upon flies and inſects, viſit different parts of the world in ſpring and autumn, according to the different climates and the food they require.

Tetrao Lagopus. In winter it is quite white; in ſummer it reſembles the female of the grouſe, except in the tail feathers, which are always black.

Tetrao

Tetrao Bonaſia.

Turdus Roſeus; lives during the ſummer in Lapland, where they ſhoot it. It is ſaid alſo to be found in Egypt, perhaps at a different ſeaſon.

Emberiza Nivalis. It wanders ſometimes as far as Germany, when the winter is very ſevere.

Fringilla Lulenſis; difficult to meet with and to aſcertain by the deſcription of Linnæus.

Fringilla Lapponica.

Fringilla Montana: frequently found in the more ſouthern parts of Lapland, and even in Upland.

Motacilla Suecica; by the Laplanders called *Saddan Kiellinen*, which means "(the bird) of hundred tongues."

SECTION XIV.

Of the Amphibious Animals, the Fiſhes and Fiſheries.

IF we would ſtrictly follow the arrangement of Linnæus, we ſhould now ſpeak of the *amphibious animals* in Lapland, before we come to treat of the fiſhes and the fiſheries. However the amphibious tribe is by no means numerous, as it only conſiſts of the *lacerta paluſtris*, and, we may perhaps add, the *petromyzon fluviatilis*. The lacerta paluſtris is found in ſeveral other places beſides Lapland. There are ſo many fabulous accounts of this animal among the inhabitants of the North, that one may eaſily be miſled by the different ſtories that are related of it: they, for inſtance, tell you, that it lives in the water; that it frequently bounds up from the water, or the ſurface of a lake, and ſettles on the branch of a tree; that there it begins to laugh, or to make a noiſe like that of a man's laughing; and ſo on. But theſe wonderful tales would probably vaniſh before the enquiring eye of an attentive obſerver. The petromyzon fluviatilis follows in ſpring, when it begins to thaw, the courſe of the rivers, and becomes the prey of the *colymbi*, and other water-fowls.

The rivers in Finmark contain great plenty of ſalmon in the ſeaſon; and on the coaſt are found cod, hake, ling, haddocks, whitings,

whitings, ſkate, hollibut, and a variety of other fiſh in abundance. Theſe are caught and prepared for foreign markets, a traffic which might be carried on to a more conſiderable extent than what it actually is, ſo as to ſupply almoſt the whole of Europe. It is not our intention to enter into a detail of that ſubject, but merely to give a conciſe account of the fiſh in theſe ſeas, and the methods adopted by the Laplanders for taking them, together with ſome particular circumſtances reſpecting theſe matters, which have not been noticed by other travellers.

About Candlemas-day the whales appear in aſtoniſhing numbers upon this coaſt, not only in the open ſeas, but alſo in the bays and harbours, being allured by the purſuit of the cod, herrings, and other fiſhes. Theſe latter endeavour to eſcape by approaching cloſe to the ſhores, where they are taken by the fiſhermen in the greateſt quantities. There are ſeveral ſpecies of the whale; but this animal has been ſo fully and ſo often deſcribed, that it will be unneceſſary to ſay any thing of it, further than to obſerve, that they are frequently caſt on ſhore upon theſe coaſts, when, as is ſuppoſed, they have left the deep water on being wounded by the harpoons of fiſhers, or by their great enemy the ſword-fiſh, hereafter to be mentioned, and by unwarily coming too nigh, they are ſtranded and taken by the Laplanders.

Many kinds of fiſh belonging to the cetaceous tribe, are found in theſe ſeas. Among them the moſt remarkable is the ſword-fiſh, an inveterate and declared enemy of the whale. This fiſh, called ſometimes the *ſea-hound*, does not differ much in ſhape and

ſize

ſize from the *grampus*, or ſmall whale. The weapon, which is likened to a ſword, conſtitutes his back fin; and with this, and his ſharp teeth of about a finger's length in both jaws, he attacks the whale whenever he meets him, and purſues him until he drives him on ſhore or kills him. That fiſh does not only engage the whale ſingly, but alſo in company with other ſpecies; ſo that the great tyrant of the deep, to whoſe inſatiable appetite ſuch numbers of fiſh become every moment a ſacrifice, is not without his enemies, by whom at length thoſe victims of his voracious deſpotiſm are ſure to be avenged.

Another cetaceous fiſh is here known by the name of *ſpringer*, which, in the language of Norway, ſignifies a jumper. This name is given to it becauſe it is obſerved to leap frequently out of the ſea with great force, after which it falls back with a loud noiſe. This fiſh is near three yards in length, and in winter generally keeps the main ſea; but in the ſummer it often ſeeks the ſhallow waters of the bays, when, being diſcovered by its frequent leaps, the fiſhermen ſurround it with nets, to avoid which the fiſh throws itſelf on the beach, and is ſeized upon without difficulty.

Porpoiſes, to which the Norwegians give the appellation of *niſer*, are ſeen in great numbers. The Laplanders ſometimes find them in calm weather ſleeping on the ſurface, and thus ſhoot them, which they rarely ſucceed in when they are rolling in the water. The Laplanders, as well as the inhabitants of Finmark and Norway, are exceedingly fond of the fleſh of the porpoiſe.

The ſhark is found in all ſeas, but abounds in that of which we

are ſpeaking: it is called, in the Norwegian tongue, *ſtaaekiærring*, and by the Laplanders, *akkalagges*. There are ſeveral ſpecies of ſhark, all of which yield a great quantity of oil or blubber. The Laplanders eat freely of the fleſh, which they cut into ſteaks and broil. So voracious is this fiſh, that ſharks have been taken with other ſharks of a ſmaller ſize in their ſtomachs, and even with the hooks, lines and weights which were laid for other fiſh, having ſwallowed not only the fiſh that were thus caught, but the whole tackle together with them.

The hollibut, ſkate, turbot, and flounder, are taken in the Northern Ocean in vaſt quantities. The Norwegians call them by the general name of *qvejta*, but the Laplanders have diſtinct terms for each. The ſkate and flounder ſcoured and dried, the heads, fins and tails being cut off, are ſent into Denmark and other countries of the North, where they are eaten in that ſtate, and conſidered as an agreeable reliſh.

The cod-fiſh conſiſts of ſeveral ſpecies; theſe are found in the ſeas of Finmark in great plenty, and in the higheſt perfection: accordingly they form a conſiderable article of commerce. There is a ſpecies of cod which remains the whole year on that coaſt, and which, at certain ſeaſons, is poor and lean. Another ſort ſhews itſelf about Chriſtmas, and is at that time very full of roe; and a third kind is much eſteemed, which is called *torſke*, and known to the Engliſh by the ſame name, though it is ſometimes written as that is pronounced, viz. *tuſk*. There is moreover a ſpecies which, from its Norwegian name *modde*, is called *mud-fiſh*

by

by the Engliſh fiſhmongers, to whom it never comes but in a pickled ſtate. The Laplanders take the cod and torſke by line and hook only, but in ſome diſtricts of Norway they are caught with nets. They are found on different parts of the coaſt at different ſeaſons, but are never known wholly to forſake it; accordingly the time of fiſhing for them varies with the place. The cod and torske, which are taken in the winter, are carefully piled up as they are caught, in buildings conſtructed for the purpoſe, having their ſides open and expoſed to the air. Here they remain frozen until the following ſpring, when the weather becoming milder, they are removed to another building of a like conſtruction, in which they are prepared for drying. The heads are cut off, the entrails taken out, and the remainder hung up in the air. Fiſh caught in the ſpring are immediately conveyed to the ſecond houſe, and dried in the above manner. The fiſh thus cured, from their round and ſtiff ſhape, receive the names of *rund-fiſk*, or *ſtock-fiſk*, and are known to us by the laſt name, viz. *ſtock-fiſh*. The cod, torſke, ling, &c. caught in the ſummer ſeaſon, on account of the warmth of the weather, are only to be preſerved by the common methods of curing with ſalt. The merchants who purchaſe ſtock-fiſh attend to the brightneſs of the colour, and obſerve that the fleſh be not ſoft and ſpongy, both which defects are occaſioned by the unfavourable ſtate of the atmoſphere at the time of exſiccation.

Herrings are found in theſe ſeas in immenſe profuſion, but the Laplanders have neither nets nor ſkill to take them; accordingly they

they are only uſed by them as bait for ſuch fiſh as they do catch. Indeed, conſidering the incredible numbers of fiſh in this neighbourhood, it appears wonderful that the fiſhery is not carried on with more ſpirit and ability; but there ſeems the like inattention here to this ſpecies of human induſtry, as is obſervable in the fiſheries on the northern coaſts of Great Britain. It may perhaps be the policy of Denmark rather to promote the ſalmon and cod fiſheries than that of herrings, and probably the impoſſibility is ſeen of rivalling the Dutch at foreign markets, who have obtained a preference by their excellent method of curing this fiſh. Beſides the fiſh juſt mentioned, theſe ſeas furniſh ſturgeon, lampreys, flounders (called in Norway *flynders*), ſoles, turbot, and moſt of the fiſh to be met with on other coaſts, beſides lobſters, crabs, prawns, and other ſhell-fiſh. The lakes are ſtored with pike, perch, trouts, eels, and other freſh water fiſhes.

Before we cloſe our catalogue of Lapland fiſhes, we ſhould think ourſelves unpardonable not to notice what has been ſaid of a ſea-monſter called the *krake*, or, as the word has been uſed in the plural number, the *kraken*. This prodigy is ſuppoſed to be a fiſh that rarely appears on the ſurface, but has occaſionally been ſeen by fiſhermen who were looking for a proper place to throw their nets. They were ſometimes ſurpriſed on ſuch occaſions at finding, after the firſt time they threw the lead from their boat, in order to aſcertain the meaſure of the water, that the apparent depth continued to diminiſh every time they repeated the experiment; and imagining that this decreaſe could be only occaſioned

by the lead having lighted upon the back of ſome immenſely large fiſh, which muſt be in the act of riſing to the ſurface, they ſet themſelves about rowing from the ſpot with all poſſible haſte; and when it happened that they could perceive the fiſh upon its emerging to the ſurface, it appeared covered with weeds, coral, and marine plants. There is a tradition in thoſe northern countries, of a Romiſh Biſhop landing upon the back of one of theſe monſters, and celebrating maſs upon it during the time he remained there. Such are ſome of the particulars which have been related reſpecting this extraordinary production of nature; ſtories that appear to have been ſwelled out and augmented in the courſe of narration from one credulous hearer to another, and in all likelihood had their origin in ſome dead whale of extraordinary bulk being ſeen floating on the ſurface, on whoſe back had grown thoſe marine plants, and other ſubſtances which uſually faſten to inert bodies in the ſeas. This incident afterwards was increaſed to that of a floating iſland, or ſome ſea monſter as large as an iſland, to which at laſt they gave the name of the *krake*. In ſhort, the tale of the *kraken* is ſupported on much the ſame ground as the ſtories of ghoſts and hobgoblins; for they too are believed by many, though no evidence can be produced of any credible perſon that has ſeen them.

The wives of the maritime Laplanders ſhare with their huſbands in the employment of fiſhing, which is not the caſe with women in general in other parts of Norway. The mountain Laplanders, when removed in the ſummer ſeaſon to the ſea coaſt,

engage in that occupation during the time they ſtay. In winter, when the lakes and rivers are cloſely bound up with ice, they contrive, nevertheleſs, to purſue the avocation of fiſhing; and even take conſiderable quantities, by cutting holes in the ice, and putting their nets through them into the water under the ice. The Laplanders uſe, for their nets, the bark of the birch-tree inſtead of cork; and as they grow no hemp, they form their ropes and lines of the ſinews of the rein-deer.

The river Tana takes its riſe in the diſtant mountains of Lapland, runs through Eaſt Finmark, and after receiving in its courſe ſeveral ſmall ſtreams and torrents from the mountains, at length empties itſelf with a very rapid current into the ſea at a bay to which it gives its name: this river is remarkable for producing ſalmon of an extraordinary ſize and rich flavour. The ſalmon fiſhery begins here early in the ſpring, and is over at the end of the ſecond week after Midſummer-day.* Large quantities of ſalmon are alſo taken in the riven Alten in Weſt Finmark: this river likewiſe gives name to the bay in which it meets the ſea.

* It may not be amiſs to ſpecify the genus *ſalmo*, as it is found in that country, according to a communication from my valuable friend Dr. Quenzel. It is as follows:

Salmo Salar, the common ſalmon, which goes up the rivers in ſummer for the purpoſe of depoſiting its ſpawn.

Salmo Alpinus is alſo found in the lake of Wennern in Sweden.

Salmo Lavaretus, called *fik* by the Swedes, is caught at the cataracts when it is attempting to mount up.

Salmo Thymallus: harr in Swediſh. It is alſo to be met with in the rivers of Westrobothnia and Angermania.

The fiſhery in this river begins about Midſummer, at which time the ſalmon are in full perfection; after this they are obſerved to decreaſe in ſize and goodneſs. The ſalmon is caught in wears, and the fiſhery itſelf put under certain regulations. The following is the method of pickling theſe fiſh: they are firſt ſplit, carefully waſhed, and ſalted with the beſt ſalt that can be procured; and after lying ſome little time in the ſalt, they are packed up in oaken caſks and preſſed down with weights. The caſk is kept open, and brine daily poured in until the fiſh is found perfectly cured, when the caſk is faſtened up.

From the produce of the fiſhery a tenth part is deducted in kind, which tenth is equally divided into three parts, one of which goes to the king, another is for the uſe of the paſtor or miniſter of the church, and the remaining third is appropriated to keep the church in repair.

To the fiſhes of Lapland ſhould alſo be reckoned thoſe which inhabit the Northern or Frozen Ocean, but we cannot here enter into a deſcription of them; much leſs would it ſuit our purpoſe to enumerate thoſe which are common in other countries.

SECTION

SECTION XV.

Of the Inſects and Teſtaceous Animals of Lapland.

SINCE Dr. Quenzel's travels in Lapland, this country has furniſhed many intereſting objects to the entomologiſts and collectors of inſects throughout Europe. In the time of Linnæus there was not a ſingle inſect of the claſs *lepidoptera* known as indigenous in Lapland; and it is almoſt incomprehenſible how the great *phalænæ* and *papilios*, that hunt the nectaries of thoſe flowers which embelliſh theſe northern diſtricts, could have eſcaped the ſearching eye of ſo attentive a naturaliſt. Dr. Quenzel diſcovered ſeveral ſpecies, and brought with him a great number of ſpecimens, which were ſoon ſcattered over Germany, and all countries where theſe objects are eſteemed and collected. It is an unfortunate circumſtance, however, that collections of that kind are often conſidered as mere articles of ſhow; and that the entomologiſts are frequently nothing more than walking inventories, that have their heads filled with a gothic mixture of Greek, Latin, and barbarous names.

Entomology, when ſtudied by a philoſophical obſerver, may become a purſuit of great importance to ſociety, and lead to diſcoveries of eſſential benefit; but while the zeal of entomologiſts

conſiſts

conſiſts in a rage of making collections, in bringing together what is beautiful or ſingular, and ſerves to amuſe an empty curioſity, little advantage is to be expected from their labours. The true object in theſe reſearches ought to be, to obſerve the manner in which the inſects live, what qualities they poſſeſs, how they are transformed, and what influence they have upon the general economy of nature. How much remains yet to be diſcovered in theſe little animals, in whoſe very ſmallneſs nature ſhows herſelf ſo great? Some of their ſenſes, as that of hearing and ſmelling, moreover the functions of the antennæ, the form of their eyes, their love, their generation, their means of defence, and of providing for their different wants; all theſe are things that are as yet but very imperfectly known. It is among the inſects that we perceive the moſt extraordinary deviations from the common courſe of nature. Thus we find that the *aphides* bring forth eggs and living young ones ſeveral times following, after only having been once impregnated by the male. In the genus *phalænæ* there are ſome of which the females are without wings, and never enjoy the pleaſure of flying except when they enjoy the embraces of the male, that carries them into the air, as it were, to indulge the rapture of love in the arms of zephyrs. Who is ignorant of the ſagacity, induſtry, and regularity of the bees? Who would have imagined that there are inſects that re-produce their limbs, and even their heads, when cut off? The *curculio antiodontalgicus*, which has the power of allaying the tooth-ach; the *meloë majalis*, uſeful in hydrophobia; the *lytta veſicatoria*, which draws bliſters; the

the *bombyx*, or ſilk-worm, and others, are inſects for the utility of which we are indebted to the obſervations of true entomologiſts.

There is ſtill a wide field open for diſcoveries of the like nature. If, for inſtance, it were aſcertained which caterpillars are moſt injurious to the vegetation of young trees, our endeavours to deſtroy them might be directed accordingly. Several are pernicious to the grain; theſe alſo might be pointed out and ſucceſsfully ſubdued. On the other hand, the entomologiſt might ſhow new advantages to be derived from ſome inſects that are as yet unknown. The *termes*, *blattæ*, *dermeſtes*, *tineæ*, may perhaps at ſome future period be looked upon with leſs apprehenſion and diſlike than thoſe inſects which are now eſteemed perfectly innocent; and the huſbandman, by the exertions of the entomologiſt, be freed from the fear of ſeeing the fields that he cultivates with the ſweat of his brow, changed into barren and unfruitful ground.

The new ſpecies of inſects which have been found in Lapland, offer as yet no ſtriking diſcoveries of practical benefit. The firſt ſtep always muſt be to know a thing before we can inveſtigate its uſe, and in this we are greatly aſſiſted by a ſcientific method and claſſification. Travellers have hitherto only been able to ſearch for and gather materials; they have made collections, and given liſts and deſcriptions: of this kind will alſo be found to be that which is preſented to the reader in this work. To render it more intereſting, the figures are added of ſuch inſects as have not yet obtained a place in any collection of prints. I

ſhall

ſhall proceed to the catalogue of inſects; after previouſly noticing an obſervation, communicated to me by Dr. Quenzel, viz. that the *phalænæ*, which with us only appear towards the evening, and fly in the night, follow quite the oppoſite practice in Lapland; they fly about in the day-time, and go to reſt, and diſappear when the ſun is near the horizon. This is a fact, for which I cannot account, and which I muſt leave for others who are more competent to explain.

List of Insects.

Scarabæus Fœtens.
Scarabæus Depreſſus, ſ. *Fennicus.*
Scarabæus Sabuleti.
Scarites Arcticus.
Trogoſita Thoracica,
Trogoſita Corticalis.
Carabus Borealis,
Carabus Nivalis,
Carabus Guttula,
Carabus Alpinus: it ſleeps in the night on the graſs.
Carabus Apricarius: on the mountains of Dalecarlia.
Elaphrus Striatus: on the banks of rivers.
Dytiſcus Arcticus,
Dytiſcus Dolabratus,
Dytiſcus Affinis,
Dytiſcus Alpinus,

Dytiſcus

Dytiſcus Lineatus.

Gyrinus Bicolor: in Finland.

Elophorus Fennicus.

Xylita Ferruginea.

Hypulus Quadriguttatus.

Anthicus Oculatus: in Finland.

Anthicus Ferrugineus.

Cantharis Alpina.

Cantharis Piloſa.

Malachius Flavipes; in Finland.

Dermeſtes Schæfferi.

Dermeſtes Glaberrimus, on the mountains of Dalecarlia.

Dermeſtes Ater; in Finland.

Silpha Tomentoſa.

Silpha Rugoſa: this inſect is to be met with in any part of Sweden; and in Lapland it abounds.

Coccinella Analis, in Finland.

Coccinella Trifaſciata.

Coccinella Bothnica.

Coccinella Hyperborea.

Coccinella Arctica.

Coccinella Bifaſciata.

Caſſida Sanguinolenta, in Dalecarlia.

Chryſomela Lapponica.

Chryſomela Diſpar: Var. γ, δ, ζ.

Crioceris Betulæ, in Weſt Bothnia.

Ciſtela Axillaris, in Finland: the name is not ſuitable.
Cryptocephalus Affinis, in Finland.
Cryptocephalus Cordiger: Var. γ, δ.
Cryptocephalus Varicgatus,
Cryptocephalus Sexpunctatus: Var β.
Cryptocephalus Coryli: Var. γ.
Cryptocephalus Pini: Var. β.
Dryops Ænea, in Finland.
Daſytes Linearis.
Lymexylon Paradoxum, in Finland.
Serropalpus Striatus: Dircea barbata, Fabric.
Ripiphorus Fennicus.
Bupreſtes Congener.
Bupreſtes Acuminata.
Bupreſtes Morio.

Note. The above mentioned inſects are contained in Paykull's Fauna Suecica, where the deſcription may be compared.

The following are to be found in the work of Fabricius:

Elater Triſtis.
Elater Melancholicus.
Elater Metallicus: a new ſpecies.
Elater Riparius.
Leptura Ruficollis e Finlandiá, vel *L. Thoracica*.
Leptura Strigilata.

Leptura

Leptura Interrogationis : alſo Var. duodecim maculata.

Leptura Smaragdula.

Leptura Marginata.

Leptura Lamed : alſo found in the other provinces of Sweden.

Leptura Sexmaculata.

Rhinomacer Attelaboides.

Curculio Arctlcus.

Curculio Pineti.

Curculio Æthiops.

Staphylinus Alpinus.

Papilio Embla,
Papilio Gefion,
Papilio Horna,
Papilio Hilda,
Papilio Frigga,
Papilio Freya,
} See the Stockholm Tranſactions of the year 1791.

Papilio Pales : this is alſo found in Germany.

Bombyx Lunigera,
Bombyx Quenzeli,
} See the Copenhagen Tranſactions.

Bombyx Morio : quite black, with pellucid wings.

Bombyx Lapponica; Thunberg.

Noctua Divergens, which, according to d'Antic, is likewiſe found upon the Pyrenees; but this may be a different ſpecies.

Noctua Heliophila,

Noctua Funeſta,

Noctua Cincta,

Noctua Cordigera.

Phryganea Phalænoides.
Tenthredo Lucorum.
Tenthredo Faſciata.
Tenthredo Vitellinæ.
Sirex Gigas, Sirex Camelus: both ſpecies are alſo found more to the ſouthward.
Apis Alpina,
Apis Arctica,
Apis Lapponica,
Apis Equeſtris, &c.
Œſtrus Tarandi,
Œſtrus Naſalis.
Tabanus Taraudinus.
Culex Pipiens.
Culex Pulicaris.
Culex Reptans.
} The air ſwarms with them, when the weather is fine.
Empis Borealis.
Oniſcus Pſora.
Oniſcus Entomon.
} On the coaſt on Norway.

Note. There are ſome ſpecies of *Geometra* and *Tinea* in Lapland; but I do not know their names.

I ſhall now add the eſſential characters of the inſects exhibited upon the annexed plates, as they are deſcribed by that acute and diligent naturaliſt, Dr. Quenzel.

PLATE

PLATE I.

1. *Sirex Nigricornis :* niger—abdomine luteo, baſi nigro ; pedibus quatuor anterioribus flaveſcentibus.
2. *Apis Alpina :* nigra—abdomine fulvo, baſi nigro.
3. *Apis Lapponica :* flava—capite, faſciâ thoracis mediâ, antennis, pedibuſque, nigris ; abdomine baſi fulvo, apice albido.
4. *Bombyx Alpina :* alis ſuperioribus nigris, flavo maculatis ; inferioribus coccineis, baſi faſciiſque macularibus concatenatis atris.
5. *Noctua Alpicola :* alis ſuperioribus cinereis, faſciis ſtrigiſque undulatis obſcurioribus ; inferioribus fuſcis, lunulâ margineque albis.
6. *Noctua Alpicola :* underſide.
7. *Apis Arctica :* nigra—thorace anticè poſticèque fulvo, abdomine ſupra faſciis flavis fulviſque.

PLATE II.

1. *Papilio Emilia :* alis ſuperioribus fuſcis, lunulâ mediâ fulvâ ; inferioribus dentatis, ſupra luteſcentibus, nigro-maculatis, infra vireſcentibus, maculis circiter ſedecim rotundis argenteis.
2. *Papilio Emilia :* underſide.
3. *Leptura Spadicea :* fuſca, obſcura, elytris piceis.

4. *Leptura*

4. *Leptura Thoracica :* nigra, thorace ſanguineo.

5. *Bombyx Lapponica :* alis omnibus ferrugineis, maculis tranſverſis flavis fuſco incluſis.

6. *Ditto.*

PLATE III.

1. *Papilio Sophia :* alis omnibus integris, fuſco ferrugineis, anticis ſupra ocellis tribus, anteriori gemino luteis pupillâ nigrâ ; inferioribus ſubtus puncto medio albo.

2. *Papilio Sophia :* underſide.

3. *Tinea Leucomella :* atra ; capite, thoracis medio, faſciis tribus, baſi ciliiſque alarum, annuliſque pedum, albis.

4. *Dytiſcus Alpinus* · flaveſcens ; thorace maculis, elytriſque ſtriis abbreviatis, maculiſque marginalibus nigris.

5. *Silpha Tomentoſa :* nigra, obſcura ; elytris rugoſis ; capite, thoraceque albido, densè tomentoſis.

6. *Coccinella Lapponica :* flava ; thoracis medio, elytrorumque ſuturâ dentatâ, lineâque flexuosâ, cum ſuturâ bis coëunte, nigris.

Note. This ſpecies is not deſcribed in Paykull's Fauna; for it is neither the *Coccinella Arctica* of that author, nor his *Hyperborea,* which is repreſented upon the annexed plate, fig. 7, nor any other. It is therefore wanting in that work.

7. *Coccinella Hyperborea :* coleoptris luteis ; faſciis duabus abbreviatis, nigris flavo cinctis ; thorace flavo, nigro maculato.

8. *Daſytes Linearis :* linearis, vireſcens.
9. *Lymexylon Paradoxum :* fuſcum, capite thoraceque flaveſcentibus—vix hujus generis.
10. *Curculio Arcticus :* longiroſtris, femoribus ſubdentatis, cinereus, fuſco ſtriatim punctatus ; punctis thoracis duobus, elytrorumque duobus vel quatuor majoribus, piloſo albidis.
11. *Leptura Smaragdula :* viridis, pubeſcens—variat fuſca et nigra, pulvere viridi detrito. Similis Lepturæ virenti, at triplo fere minor.
12. *Carabus Alpinus :* thorace rotundato anticè poſticèque tranſverſo ; elytris ferrugineis fuſco-marginatis, vel totis nigris.
13. *Hypulus Quadriguttatus :* niger, obſcurus, elytris flavo quadrimaculatis.
14. *Cantharis Alpina : maſ.* fuſca, *fem.* luteſcens ; thorace flaveſcente, poſticè unidentato ; maculâ mediâ fuſcâ.
15. *Ditto, Femina.*
16. *Rhagium Fennicum :* thorace ſubſpinoſo ; luteum ; capite, elytrorum marginibus, pedibuſque, fuſcis.
17. *Cerambyx Fennicus :* thorace ſpinoſo ; griſeus ; elytris a baſi ad medium, faſciâque poſticâ, fuſcis.
18. *Scarites Arcticus :* niger, ſubnitens æneo ; pedibus ferrugineis ; thorace globoſo.
19. *Elater Coſtalis :* niger, nitidus ; elytris ſtriatis, convexiuſculis, margine exteriore rufeſcente.

Some

Some of the infects here deſcribed, are mentioned in the tranſactions of the ſociety of natural hiſtory at Copenhagen *(Skrivter of Naturhiſtorie Sellſkabet i Kjöbenhavn)*; and ſeveral have been named by Dr. Quenzel, who firſt found them.

Concerning the *teſtaceous animals*, I have only to remark, that their number is by no means conſiderable in the North; and that thoſe which are found there, are like the other productions of nature, neither brilliant in their colour, nor very various in their form. The following are perhaps alone worth noticing:—

Mya Margaritifera, } In the rivers of Lapland.
Mya Pictorum, }
Buccinium Glaciale: in the Icy Ocean.
Buccinium Undatum.

SECTION

SECTION XVI.

Of Lapland Botany.

THE Flora Lapponica, by Linnæus, is a repoſitory of all thoſe plants which are known in Lapland; but what intereſts a traveller of curioſity is, to be told which plants moſt peculiarly appertain to that country, in order that he may be able to concentrate his attention, and carry away with him objects of value, for himſelf and his botanical friends. To that end I will ſubjoin a liſt of thoſe plants, with references where they are deſcribed or figured.

The indigenous Plants of Lapland.

Pinguicula Villoſa—ſcapo villoſo.* See Flora Lapponica.

Poa Glauca—paniculâ patulâ ſecundâ, ſpiculis ſubtrifloris, floſculis acuminatis baſi pubeſcentibus, foliis ſubulatis. See Flora Danica.

Campanula uniflora—caule unifloro. Fl. Lapp.

Gentiana purpurea—corollis ſexfidis campanulatis verticillatis ſeſſilibus, calycibus truncatis dentatis. Fl. Dan.

* The ſpecific characters are moſtly taken from Smith's edition of the Flora Lapponica.

Juncus Biglumis—folio ſubulato, glumâ biflorâ terminali.—Amœnitates Academicæ Holm.

Juncus Stygius—foliis ſetaceis depreſſiuſculis, pedunculis geminis terminalibus, glumis ſolitariis ſubbifloris. Smithii Plantarum Icones.

Stellaria Biflora—ramis erectis bifloris. Acta Holmenſia.

Stellaria Humifuſa—foliis ovatis ſubſecundis ſeſſilibus, caulibus, procumbentibus tetragonis, pedunculis ſolitariis abbreviatis. Act. Holm.

Stellaria Ceraſtoides—foliis oblongis, pedunculis ſubbifloris. Smith Plant. Ic.

Andromeda Cærulea—foliis linearibus obtuſis ſparſis. Fl. Lapp.

Andromeda Hypnoides—foliis aciformibus confertis. Fl. Lapp.

Andromeda Tetragona—foliis triquetre imbricatis obtuſis, ex alis florens. Fl. Lapp.

Saxifraga Cernua—foliis palmatis, caule ſimplici unifloro. Fl. Lapp.

Saxifraga Cæſpitoſa—foliis radicalibus aggregatis linearibus integris trifidiſque, caule erecto ſubnudo ſubbifloro. Fl. Lapp.

Saxifraga Rivularis—foliis radicalibus quinquelobis, florali ovato. Fl. Lapp.

Saxifraga Hirculus—foliis caulinis lanceolatis, alternis nudis inermibus, caule erecto. Fl. Dan.

Lychnis Apetala—caule ſimpliciſſimo unifloro, corolla incluſa—Fl. Lapp.

Rubus

Rubus Arcticus—caule unifloro, foliis ternatis.—Fl. Lapp. Dan.

Potentilla Nivea—foliis ternatis incifis fubtus tomentofis, caule adfcendente.—Fl. Lapp. Dan.

Ranunculus Lapponicus—caule unifolio & unifloro, foliis tripartitis.—Fl. Lapp.

Ranunculus Nivalis—caule unifloro, foliis radicalibus palmatis, caulinis multipartitis feffilibus.—Fl. Lapp.

*Ranunculus Pygmæus.**

Pedicularis Lapponica—caule fimplici, foliis lanceolatis femipinnatis ferratis acutis.—Fl. Lapp.

Pedicularis Sceptrum Carolinum—flore aureo magno, rictu fanguineo.—Fl. Lapp. Dan.

Pedicularis Hirfuta—caule fimplici, calycibus villofis, foliis linearibus dentatis crenatis.—Fl. Lapp.

Draba Alpina—fcapo nudo fimplici, foliis lanceolatis integerrimis. Fl. Dan.

Draba Hirta—fcapo unifolio, foliis fubhirfutis, filiculis obliquis pedicellatis.—Fl. Dan.

Draba Nivalis—foliis lanceolatis integerrimis fubpubefcentibus ciliatis, fcapo unifolio decumbente, petalis retufis.†—Nova Acta Societ. Upfal.

Gnaphalium Alpinum—caule fimpliciffimo, capitulo terminato, floribus oblongis.—Fl. Lapp. Dan.

* This fpecies is not to be found in the Flora Lapponica, nor in Wildenow's edition of the Syftem. Veget.

† This defcription is taken from Wildenow.

Cypripedium Bulboſum—folio ſubrotundo.—Fl. Lapp. Smith. Pl. Icon.

Carex Capitata—ſpicâ ſimplici androgynâ ovatâ: ſuperne maſculâ, capſulis imbricato-patulis.—Fl. Dan.

Salix Phylicifolia—foliis ſerratis glabris lanceolatis, crenis undulatis.—Fl. Lapp. Dan.

Salix Tennifolia—foliis ſerratis glabris verticaliter ovatis.—Fl. Lapp. Dan.

Salix Folioloſa—foliis integris glabris ovatis confertis pellucidis.—Fl. Dan.

Salix Arbuſcula—foliis ſubſerratis glabris lanceolatis utrimque acutis.—Fl. Lapp. Dan.

Salix Lanata—foliis integris utrimque lanatis ſubrotundis acutis. Fl. Lapp. Dan.

Splachnum Luteum—umbraculo orbiculari plano.—Hedwig. Muſci. Amœn. Acad.

Splachnum Rubrum—umbraculo orbiculari hemiſphærico.

Splachnum Muioides—ſubacaule, receptaculo oblongo.

Splachnum Anguſtatum—cauleſcens, foliis piliferis, pedunculo breviſſimo.

Splachnum Sphæricum—receptaculo globoſo.

Lichen Arcticus—foliis planis ſubrotundis lobatis obtuſis, calyce plano ovali, lacinulæ propriæ adnato, niveus.—Fl. Lapp.

Lichen Nivalis—niveus ſinibus dædalis laciniatus, ramis erectis, calyce orbiculato.—Fl. Lapp.

Lichen

Lichen Proboſcideus—foliaceus, umbilicatus, peltis turbinatis, truncatis, perforatis.

The berry of the *Rubus Arcticus*, when ſufficiently ripened, is ſuperior in fragrance and flavour to the ſtrawberry and raſpberry, and to all fruit of the ſame kind, even what we have in Italy. A ſmall plateful would ſcent an apartment with a more exquiſite ſweetneſs than any perfume I know of. It is ſingular that ſo delicious a production ſhould be found in the North. They preſerve it in Sweden, and it makes one of the moſt delicate ſweetmeats. Linnæus ſpeaks of this fruit in high terms of praiſe, and ſays, that it often refreſhed him in his travels through Lapland, when he was overwhelmed with fatigue.

The *Rubus chamæmorus* is alſo uſed for preſerves. It grows plentifully in Lapland, eſpecially in marſhy ſituations. The berry of this plant is yellowiſh, and nearly of the ſame ſhape as the raſpberry, but larger in ſize, and more inſipid in taſte. We however thought it delicious when we found it in our walks, through the bogs of Lapland.

I am of opinion that the *Diapenſia Lapponica*, and the *Azalea procumbens*, ſhould be reckoned among the indigenous plants, properly ſo called. I have found both in flower on the top of very high mountains, where all other vegetation ſeemed to ceaſe, and nothing was to be ſeen beſides the *Lichen rangiferinus*.

The *Arbutus alpina*, and *Tuſſilago frigida*, begin to put out their buds in ſpite of the ſnow, and before it is quite melted; and often

the

the flowers are even produced during the ſnow. The leaves of the *tuſſilago*, however, never come out till about a fortnight after the ſnow is gone.

The *Andromeda cærulea* adorns the bogs of Lapland. I found ſome entirely white, and gathered ſeveral ſpecimens of them.

The *willows* are numerous in Lapland, but it is rather difficult to know them, as in many the time of the flower and that of the leaves is different. They are a uſeful production for the economy of nature, particularly in that country: they furniſh the birds with good materials for building their neſts, by means of the cottony ſubſtance they afford: the inſects prefer them to other trees, and by their long and winding roots, they keep the banks of brooks and rivers together, which would otherwiſe crumble to pieces. The Laplanders make cords of the roots of the willow, which they uſe in their fiſheries.

The quickneſs of the vegetation in Lapland is a thing of which we have no conception in other parts of Europe. The whole is accompliſhed in the ſpace of two months; and to give the reader a more accurate idea of it, I will mention as an example, that a tobacco plant at Enontekis generally increaſes more than an inch in circumference during the interval of twenty-four hours.

I remarked in my travels what trees extended fartheſt to the north, and from this I abſtracted a kind of rule for the latitude in which I found myſelf. For inſtance, from Torneå as far as Ketkemando, you meet with firs, pines, and birches, promiſcuouſly: but beyond Ketkemando the firs diſappear, and you only

ſee

ſee pines and birches. From Kautokeino as far as the mountains you loſe ſight of the pines, and the birches alone remain. At Alten you again ſee a few pines; but from Alten to the North Cape, you perceive nothing but birches, and theſe become ſcarcer the nearer you approach the North Cape:

> Rara, nec hæc felix in apertis eminet arvis
> Arbos——

SECTION

SECTION XVII.

Of Minerals.

BARON Hermelin, who has publiſhed maps of Sweden, Finland, and Lapland, which we have noticed before, is at preſent engaged in a work on the Lapland minerals; and we may expect ſomething very ſatisfactory from the labours of a perſon ſo well verſed in that ſcience, and ſo accurate and attentive in his reſearches. Lapland abounds in minerals of all kinds: but it is not eaſy for a traveller, who is but ſuperficially acquainted with the ſubject, and who is hurried by the ſhortneſs of his time, to communicate as much information as the reader of his work may perhaps be led to look for. I collected in that remote country ſome ſtones, or minerals; but ſoon found them too cumberſome, as we were frequently obliged to travel on foot, and have our baggage carried by men.

When I returned to Stockholm, I laid the ſpecimens I had kept before Mr. Hyelm, who has the care of the collection of minerals at that place, and is inſpector of the mint; and he ſhowed me a great number of minerals brought from the ſame country by different travellers, and chiefly thoſe whom Baron Hermelin

had employed to draw his maps: for he always chofe fuch men as were acquainted with mineralogy, that they might likewife be ufeful to him in that fcience, which is the principal object of his attention.

Mr. Hyelm not only had the goodnefs to favour me with many fpecimens, of which he had duplicates, but even condefcended to write out for me a fyftematic lift of all the Lapland minerals* contained in the collection alluded to, which are arranged according to the different parts of the country from whence they were obtained. This lift I will here fubjoin, being perfuaded it will intereft the lovers of this branch of natural hiftory.

* This lift, as will be feen, is not confined to Lapland, but takes in fome provinces in the neighbourhood, belonging to Sweden and Finland. This deviation from the ftrict limits of Lapland will probably be pardoned, as it brings additional information, and at the fame time refers to countries which have equally been the fubject of the foregoing work.

The names of the minerals in the original lift were given in Swedifh. and fometimes explained by the French. Thefe we have attempted to render into the language familiar to Engliſh mineralogifts: in doing which we have chiefly followed the works of Kirwan and Cronftedt, and adopted the technical terms ufed by thefe writers. To avoid the poffibility of a miftake, the Swedifh words are added in a parenthefis to moft fpecies that are mentioned, and fometimes alfo the French, German, and Latin appellations. Where any doubt remained, the fign of a query (?) has been put: fo that it is hoped the lift will appear pretty accurate.

LIST OF MINERALS.

I. MINERALS OF JEMTLAND IN SWEDEN.

1. *Stones.*

CALCAREOUS GENUS. *Calcareous Spar* (Swed. Kalkſpat; French, Spath calcaire) white and red, of different kinds of cryſtallization. *Limeſtone* (Sw. Kalkſten). *Marble*, ſtriated and of various colours. *Stalactites* (Sw. Droppſten). *Swineſtone* (Sw. Orſten) cryſtalliſed and compact. *Marl* (Sw. Mergel) i. e. chalk mixed with clay: it occurs in different forms, and is accordingly diſtinguiſhed in Sweden by different names, of *Marlekor*, or *Näckelbröd*.

SILICEOUS GENUS. *Mountain* or *Rock-cryſtal* (Sw. Bergcryſtaller) of different ſize and colour. *Jaſper*. *Shorl* (Sw. Skörl). *Chert* or *Hornſtone* (Sw. Hälleflinta; Germ. Hornſtein; Fr. caillou de roche; Lat. Petroſilex, or Lapis corneus). *Garnet* (Sw. Granater; Fr. Grenat; Lat. Granatus). *Coarſe grained Garnet ſtone*, or *Amorphous Garnet* (Sw. Granatberg; Fr. Roche de Grenat; Germ. Granatſtein; Granatus particulis granulatis, figurâ indeterminatâ). *Zeolite*, of ſeveral variations.—See the Traveller's Guide

Guide by Mr. Engeſtröm, p. 36, 37. *Siliceous Shiſtus* (Sw. Kiſelſkifer).

Muriatic Genus. *Shiſtoſe Talc?* (Sw. Tallkſkifer). *Potſtone* (Sw. Tällgſten; Lat. Lapis Ollaris). *Chlorite. Steatites* (Sw. Späckſten). *Amiantus. Aſbeſtus*, of ſundry ſpecies.

Argillaceous Genus. *Trap* (Sw. & Germ. Trapp). *Mica* (Sw. & Germ. Glimmer) white and black.

Aggregated Stones: (Sw. Hällearter). *Norka* or *Murkſten*, compoſed of Mica or Potſtone, with Garnet.* *Shiſtoſe Mica* (Sw. Glimmerſkifer or Hällſten) conſiſting of Quartz and Mica. *Shiſtoſe Clay?* (Sw. Lerſkifer)†

2. *Metals.*

Copper: *Copper Pyrites* (Sw. Koppar kis). *Blue Copper ore* (Sw. Koppar Lazur; Germ. Kupfer Lazur). *Mountain Blue* (Sw. Bergblått; Germ. Bergblau; Fr. Bleu de montagne). *Mountain Green* (Sw. Berggrönt; Fr. Verd de montagne).

Iron: *Swampy Iron ore* (Sw. Myrmalm; Germ. Sumpferz; Fr. mine de fer limoneuſe).

Lead: *Galena* (Sw. Blyglans; Germ. Bleyglanz; Fr. Galène) of many variations in texture and mixture, even with pyrites of brown iron.

Zink: *Blende*, which is Zink mineraliſed by ſulphur with iron.

* Kirwan puts quartz, mica, garnet. See Elem. of Mineral. vol. i. p. 313.

† Kirwan claſſes this under the argillaceous genus. See vol. i. p. 182.

3. *Petrifactions.*

Petrified wood.

II. MINERALS OF ANGERMANLAND.

IRON: *Iron ore.*

III. MINERALS OF TORNEO LAPPMARK.

1. *Stones.*

CALCAREOUS GEN. *Limeſtone* (Sw. Kalkſten). *Calcareous Spar. Scaly Limeſtone** (Sw. Limſten). *Marl. Fluor Spar.*

SILICEOUS GEN. *Quartz. Mountain* or *Rock Cryſtal. Amethyſt. Garnet. Coarſe Garnet. Baſanite* or *Black Jaſper?*† (Sw. Melanit). *Shorl. Zeolite. Hornſtone. Jaſper. Siliceous Shiſtus.*

MURIATIC GEN. *Shiſtoſe Talc?* (Sw. Tallkſkifer). *Steatites. Serpentine. Chlorite. Aſbeſtoid?*‡ (Sw. ſtrålſten). *Aſbeſtus. Amiantus.*

BARYTIC GEN. *Ponderous Spar* (Sw. Tung Spat).

ARGILLACEOUS GEN. different ſpecies: *Trap, Hornblende, Mica, Aluminous earth* (Sw. Alunhalltig jord).

AGGREGATES: *Serpentine Rock* (Sw. Ophite). *Norka. Amygdaloid* (Sw. Mandelſten). *Porphyry. Breccias. Sandſtones. Shiſ-*

* See Cronſtedt, vol. i. p. 24.
† See Kirwan, vol. i. p. 307.
‡ Ibid. p. 166 and 167.

toſe Clay? (Sw. Lerſkifer). *Shiſtoſe Hornblende?* (Sw. Hornblendeſkifer).*

2. *Inflammable Subſtances.*

Plumbago (Sw. Blyertz or Graphit). *Native Sulphur. Martial Pyrites* or *Common Sulphur Pyrites* (Sw. Swafvel kis; Germ. Sulphur kies).

3. *Metals.*

Copper: *Copper Pyrites. Blue Copper ore. Vitreous Copper ore* (Sw. Kopparglas; Germ. Kupferglas). *Mountain Blue. Mountain Green. Malachite. Dendrites* in Copper Pyrites?† *Koppar Brandertz?*‡

Iron: *Iron ore. Ferruginous Sand?* (Sw. Iärn ſand). *Micaceous Iron ore* (Sw. Iärn glimmer; Germ. Eiſen glimmer). *Hæmatites* or *Bloodſtone. Sparry Iron ore* (Sw. Stålſten; Germ. Stahlſtein or Spathiger Eiſtenſtein of Werner; Fr. mine de fer ſpatique). *Iron Ochre.*

Arsenic: *Arſenical Pyrites* or *Marcaſite* (Sw. Arſenikkis; Germ. Arſenikkies).

Molybdena.

Gold: *Native Gold,* only once found at Svappawara.

* Kirwan arranges the ſhiſtoſe clay, and ſhiſtoſe hornblende, under the argillaceous genus. See vol. i. p. 182, and p. 222.

† This I have not been able to aſcertain.—N.

‡ What is meant by this I do not exactly know.—N.

4. *Petri-*

4. *Petrifactions*

Are found but ſeldom.

Note. The principal mines of Torncå Lappmark are, Packtavara, Skanglivara, Raggiovara, Jonuswando, Kirunavara, Luoſſovara, Wouovara, Kittila, &c.

IV. MINERALS OF UMEO LAPPMARK.

Iron ores of different kinds

V. MINERALS OF PITEO LAPPMARK.

1. *Stones.*

CALCAREOUS GEN. *Calcareous Spar. Sidero Calcite?** (Sw. Brun ſpat; Fr. Spat calcaire rouge et brun).

SILICEOUS GEN. *Quartz. Rock Cryſtal. Shorl. Siliceous Shiſtus.*

MURIATIC GEN. *Steatites. Aſbeſtus.*

ARGILLACEOUS GEN. *Mica,* white and black.

AGGREGATES: *Norka. Shiſtoſe Mica* (Sw. Glimmerſkifer).

2. *Inflammable Subſtances.*

Martial Pyrites.

3. *Metals.*

LEAD: *Galena.*

ZINK: *Blende.*

* Kirwan, vol. i. p. 105.

IRON:

IRON: *Iron Ochre.*

ANTIMONY: *Sulphurated Antimony,* or *Antimony Pyrites* (Sw. Antimonii Pyrites; Fr. Pyrite Antimoniale). From the mine of Nafafjäll.

VI. MINERALS OF LUTEO LAPPMARK.

1. *Stones.*

CALCAREOUS GEN. *Limeſtone* (Sw. Kalkſten). *Calcareous Spar. Marble. Gypſum. Lime* (Sw. Kalk) *with Garnets.*

SILICEOUS GEN. *Quartz. Mountain* or *Rock Cryſtal. Jaſper. Chert* or *Horuſtone. Shorl. Garnet. Felſpar* (Sw. Fältſpat). *Siliceous Shiſtus* (Sw. Kifelkifer).

MURIATIC GEN. *Steatites.*

ARGILLACEOUS GEN. *Trap. Clay containing Iron,* or *Ferruginous Argillite?* (Sw. Iärnhalltig Lera).

AGGREGATES: *Serpentine Rock. Gneiſs* (Sw. Gneis). *Shiſtoſe Mica. Breccias. Puddingſtone.*

2. *Metals.*

COPPER: *Copper Pyrites. Vitreous Copper ore. Mountain Green. Malachite.*

LEAD: *Galena* (Sw. Blyglans).

ZINK: *Blende.*

IRON: *Iron ores* of ſeveral kinds, and plentiful. *Hæmatites* or *Bloodſtone. Swampy Iron ore* (Sw. Myrmalm).

Note.

Note. The principal mines of Luteå Lappmark are, Kedkevara, Alkavara, Hjertavara, Gellivara, &c.

VII. MINERALS OF KEMI LAPPMARK.

1. *Stones.*

SILICEOUS GEN. *Hornſtone. Garnet. Siliceous Shiſtus.*

MURIATIC GEN. *Shiſtoſe Talc?* (Sw. Tallkſkifer) with a black grain. *Amiantus. Steatites. Aſbeſtoid?** (Sw. Strålſten).

ARGILLACEOUS GEN. *Mica. Hornblende. Wacken.*

AGGREGATES: *Sandſtones. Hornblende Slate* (Sw. Germ. Hornblendeſchifer). *Breccias.*

2. *Metals.*

COPPER: *Copper Pyrites. Mountain Green.*

LEAD: *Galena.*

IRON: *Sparry Iron ore* (Sw. Stålſten; Germ. Stahlſtein). *Iron Ochre.*

VIII. MINERALS OF WESTRO-BOTHNIA.

1. *Stones.*

ARGILLACEOUS GEN. *Clay containing Iron,* or *Ferruginous Argillite?* (Sw. Iärnhalltig Lera). *Trap. Hornblende.*

AGGREGATES: *Shiſtoſe Mica* (Sw. Glimmer Skifer). *Grunſten* or *Granitell* (Sw. Grönſten).

* Kirwan, vol. i. p. 166, 167.

2. *In-*

2. *Inflammable Subſtances.*

Plumbago (Sw. and Germ. Graphit).

3. *Metals.*

Iron: *Iron ore.*

IX. MINERALS OF OSTRO-BOTHNIA.

1. *Stones.*

Siliceous Gen. *Quartz. Garnet. Baſanite* or *Black Jaſper?* (Sw. Melanit).

Muriatic Gen. *Shiſtoſe Talc* (Sw. Tallkſkifer).

Argillaceous Gen: *Hornblende.*

Aggregates: *Grunſten* or *Granitell* (Sw. Grönſten). *Shiſtoſe Mica.*

2. *Inflammable Subſtances.*

Plumbago. Martial Pyrites Sw. Swafvelkis).

3. *Metals.*

Iron: *Iron ore. Moraſſy Iron ore?** (Sw. Sjömalm). *Swampy Iron Ore* (Sw. Myrmalm). *Ferruginous Sand?* (Sw. Iärnſand).

Arsenic: *Arſenical Pyrites* or *Marcaſite* (Sw. Arſenikkis).

* See Kirwan, vol. ii. p. 153.

X. MINERALS OF THE GOVERNMENT OF ULEABORG.

1. *Stones.*

SILICEOUS GEN. *Quartz. Chert* or *Hornſtone. Shorl.*
MURIATIC GEN. *Amiantus. Steatites.*
ARGILLACEOUS GEN. *Marl.*
AGGREGATES: *Shiſtoſe Mica.*

2. *Inflammable Subſtances.*

Plumbago. Martial Pyrites.

3. *Metals.*

COPPER: *Vitreous Copper Ore. Mountain Green.*

XI. MINERALS OF CARELIA.

1. *Stones.*

CALCAREOUS GEN. *Cryſtalliſed Calcareous Spar* or *Druſen Spar* ?* (Sw. Kalkdruſer). *Marble. Marl.*
SILICEOUS GEN. *Cellular Quartz* ?† (Sw. Quarts drus). *Mountain* or *Rock Cryſtal. Zeolite.*
MURIATIC GEN. *Shiſtoſe Talc* (Sw. Tallk ſkifer). *Actinolite* ?‡

* See Cronſtedt, vol. i. p. 27.
† See Kirwan, vol. i. p. 244.
‡ See Kirwan, vol. p. 167 and 168.

(Sw.

(Sw. Tremolit). *Aſbeſtoid?** (Sw. Strålſten; Germ. Strahlſtein).

ARGILLACEOUS GEN. *Aluminous Slate* (Sw. Alunſkifer).

AGGREGATES: *Sandſtones.*

2. *Inflammable Subſtances.*

Plumbago. Martial Pyrites.

3. *Metals.*

IRON: Ochraceous Iron Ore, found at the bottom of lakes (Sw. Sjömalm).†

XII. MINERALS OF FINLAND, PROPERLY SO CALLED.

1. *Stones.*

CALCAREOUS GEN. *Limeſtone. Calcareous Spar. Marble. Sidero Calcite?* (Sw. Brun ſpat). *Fluor Spar.*

SILICEOUS GEN. *Quartz,* red and green. *Shorl. Garnet,* which is ſuppoſed to contain tin, but apparently contains Titanite. *Felſpar.*

MURIATIC GEN. *Serpentine.*

ARGILLACEOUS GEN. *Argill,* mixed with ſhells and ſcales of fiſhes. *Mica,* convex and glittering. *Trap. Baſalt.*

* See Kirwan, p. 166 and 167.

† Is it the moraſſy iron ore of Kirwan, vol. ii. p. 183?

AGGREGATES: *Sandſtone* or *Quadrum Cos?** (Sw. Brynſten; Fr. pierre à aiguiſer). *Shiſtoſe Mica.*

2. *Inflammable Subſtances.*

Plumbago. Martial Pyrites or *Common Sulphur Pyrites.*

3. *Metals.*

COPPER: *Copper Pyrites.*

IRON: *Iron Ore. Swampy Iron Ore.*

ARSENIC: *Arſenical Pyrites* or *Marcaſite.*

TUNGSTENITE: *Wolfram.*

XIII. MINERALS OF NYLAND, IN FINLAND.

1. *Stones.*

CALCAREOUS GEN. *Limeſtone. Calcareous Spar. Marble. Marl. Sidero Calcite?* (Sw. Brunſpar). *Fluor Spar.*

SILICEOUS GEN. *Quartz*, white, blue, green. *Mountain* or *Rock Cryſtal*, blue. *Smoaky Topaz*† (Sw. Röck topas; Germ. Rauch topas). *Shorl. Garnet. Baſanite* or *Black Jaſper?* (Sw. Germ. Melanit). *Coarſe Garnet* (Sw. Granatberg). *Zeolite. Felſpar.*

MURATIC GEN. *Shiſtoſe Talc* (Sw. Tallk ſkifer). *Serpentine. Aſbeſtus. Aſbeſtoid?* (Sw. Strålſten). *Chlorite.*

* If the novaculite of Kirwan were meant, it ſhould be referred to the argillaceous genus. See vol. i. p. 238.

† See Cronſtedt, vol. i. p. 169.

ARGIL-

ARGILLACEOUS GEN. *Clay containing Iron*, or *Ferruginous Argillite?* (Sw. Järnhalltig Lera). *Trap. Hornblende. Mica. Baſalt.*

AGGREGATES: *Serpentine Rock* (Sw. Ophit). *Shiſtoſe Mica. Common roof Slate?* (Sw. Takſkifer; Lat. Schiſtus tegularis). *Talc* with *Mica* (Sw. Tallk med Glimmer).

2. *Inflammable Subſtances.*

Plumbago. Martial Pyrites, or *Common Sulphur Pyrites* (Sw. Swatvelkis).

3. *Metals.*

COPPER: *Copper Pyrites.*

IRON: *Iron Ore* of the common ſort. *Hæmatites* with Manganeſe. *Sparry Iron Ore* (Sw. Stålſten; Germ. Stahlſtein). *Iron Ochre. Native Pruſſian Blue?* (Sw. Naturlig Berlinerblå).

LEAD: *Galena* (Sw. Blyglans).

ZINC: *Blende.*

ARSENIC: *Arſenical Pyrites,* or *Marcaſite* (Sw. Arſenikkis).

4. *Petrifactions.*

Some are found.

Note. The moſt remarkable mines in Nyland are thoſe of Leppelä and Orijaufir.

XIV. MINERALS OF THE ISLES OF ALAND.

1. *Stones.*

CALCAREOUS GEN. *Compact Limeſtone* (Sw. Tät Kalkſten). *Marl.*
SILICEOUS GEN. *Quartz. Quartz Cryſtallized* (Sw. Quarts cryſtaller). *Mountain* or *Rock Cryſtal. Felſpar.*
ARGILLACEOUS GEN. *Mica.*

2. *Metals.*

LEAD: *Galena.*

N. B. The above liſt was made in the year 1800, from the ſpecimens contained in the collection belonging to the college, or the commiſſioners, of the mines at Stockholm.

SECTION

SECTION XVIII.

Of the Manufactures of Lapland.

THE Lapland women prepare the ſkins of the foxes, fawns, otters, and other animals for ſale; to which end they ſtrip them of the membranes, and afterwards cure them with fiſh oil. The ſinews taken from the legs of the rein-deer are held before the fire, and beaten with wooden hammers; then they are divided into filaments as fine as hair, which the women twiſt into threads of different thickneſs. The women likewiſe ornament the harneſs of the ſledges with tinſel wire, which they draw themſelves through a machine made of the ſkull of the rein-deer, provided with holes of different ſizes, according to the thickneſs of the wire they have occaſion for. With this wire the women afterwards embroider, and ſome of them in a very neat manner, not only the harneſs of the rein-deer, but the coats and gloves of the men, as has been already mentioned. The women likewiſe know how to dye cloth in a yellow colour, which they apply to various ornaments. The blankets the Laplanders uſe are all woven by the women; and after having ſerved for a time as a covering for their beds, they join them together, as many as are neceſſary, and convert them into a covering for their tents.

The

The men are very dexterous in making veſſels of various capacities, from cups to drink out of, to caſks for containing the milk of their rein-deer. The wood they employ for this purpoſe is from the beech-tree, which is equally beautiful with the maple, when finely poliſhed. From the horns of the rein-deer they manufacture ſpoons in a neat manner, which they contrive to ſtain very handſomely in figures not unſkilfully deſigned. Steel they work into knives, to which they fix handles, and ornament them in an elegant manner. We have already ſpoken of their ſledges; beſides which they build boats in common with the Norwegians (called *Nordmands*) who inhabit Finmark. Sawing-mills are but lately introduced amongſt them, which will contribute greatly to the ſaving of wood: for whereas with the axe, which they beuſed, they could only ſplit a ſcantling into two planks, they can now by the help of the ſaw divide it into ſeveral.

SECTION

SECTION XIX.

Of ſome particular Cuſtoms among the Laplanders.

IN this ſection the reader will find ſeveral things mentioned, which are not touched upon in any other part of this work.

From the time of the ancient Saxons, or the beginning of the twelfth century, the Laplanders were known by the name of *Skrit-Finni*; and from that period to the preſent have invariably obſerved their original cuſtoms and manners.

It is uſual with them, as in the Eaſt, never to wait on a ſuperior without a preſent. If a Laplander has occaſion to attend a magiſtrate, or his clergyman, he brings with him either a cheeſe, a hare, partridge, ſea or river fiſh, a lamb, ſome veniſon, a reindeer's tongue, butter, a quantity of down feathers, or ſomething of the like kind. In return for his preſent, he never goes back empty, but receives either ſome tobacco, or a bottle of mead, a keg of beer, ſome ginger and ſpices, or, in ſhort, whatever is at hand which may be ſuppoſed acceptable. The ſame cuſtom prevails amongſt the Muſcovites.

The Laplanders formerly made uſe of a ſtick called *priimſtave*, by way of almanack, on which were marked the ſeveral feſtivals and principal days of the year.

The midwife's office, throughout Lapland, is generally performed by the huſband.

The paſtor, or parſon of the place, is for the moſt 'part godfather to all the children of his pariſh; beſides which, he does the duties of pariſh ſchoolmaſter and churchwarden.

When occaſion requires the whole family to leave the tent, if there happen to be a child too young to follow the reſt, it is put into a cheſt, and tied with a cord, that it may do itſelf no miſchief by fire, or otherwiſe: or, if the child be above three years old, it is faſtened with a ſtrap by the foot, to a ſtake driven into the ground in ſome convenient part of the hut or tent.

When the Laplanders meet, they embrace each other, crying out *buuriſt!* which is as much as to ſay, God ſave you!

The women ſhave the heads of their children quite cloſe; and contrary to the practice of the ladies in all other countries, to uſe the miſſionary's expreſſion, *klippe de lyſke med en kniv:* which words, though very much approaching the Engliſh language, will be perhaps unintelligible, unleſs I tranſlate them; for doing which I hope I ſhall be pardoned by the reader. The meaning of the miſſionary's expreſſion is, that the good women of Lapland *cut their children's lice with a knife and kill them.*

As a remedy for pains in the limbs, they put a couple of ligatures about the part, and to the ſpace betwixt them apply a burning firebrand, which they affirm never fails of giving relief.

No horſes are employed in Weſt Finmark, the labour everywhere elſe performed by thoſe uſeful animals, being there done by men.

men. In this reſpect the mountain Laplanders are better accommodated, as they uſe their rein-deer for that purpoſe. Since agriculture is not attended to, except on ſome few ſpots near the river Alten, the Laplanders conſume by fire all the dung collected from their cows, ſheep, and goats.

Thoſe who by traffic have acquired wealth, have a cuſtom of burying their money in the earth; and this they do ſo ſecretly and effectually, that their heirs or ſucceſſors rarely find it. That they ſhould preſerve it thus whilſt they live, is not ſurprizing, becauſe they have no iron cheſts, or other ſecurity againſt thieves; but that they ſhould conceal it from their poſterity is a matter, our miſſionary confeſſes, he is not able to account for. He heard of a rich man, who, on having the queſtion put to him on his deathbed, why he had ſo carefully concealed his money from his family? replied, that he ſhould have occaſion for it in the country whither he was going.

In ſome parts of Finmark the Laplanders make uſe of the hot bath, ſprinkling their heads at the ſame time with the hot water, through the medium of a bunch of rods.

SECTION XX.

Of Lapland Courtſhip and Marriages.

IT rarely happens that the natives of Norway intermarry with the Laplanders. The miſſionary Leems obſerves, that he never knew an inſtance of the kind during his long acquaintance with Lapland.

When a Laplander has an inclination to marry a young female of his nation, he communicates his wiſh to his own family, who then repair in a body to the dwelling of the parents of the girl, taking with them a quantity of brandy to drink upon the occaſion, and a ſlight preſent for the young woman; for inſtance, a girdle ornamented with ſilver, a ring, or ſomething of the like kind. When they come to the door of the hut in which ſhe lives, the principal ſpokeſman enters firſt, followed by the reſt of the kindred, the ſuitor waiting without until he ſhall be invited to enter. As ſoon as they are come in, the orator fills out a bumper of brandy, which he offers to the girl's father, who, if he accepts of it, ſhews thereby that he approves of the match about to be moved for. The brandy is handed round, not only

to

to the girl's father and mother, and her friends aſſembled together, but likewiſe to the intended bride; and in the courſe of this compotation leave is obtained for the young man to forward his ſuit in his own perſon. The orator then in a ſet ſpeech makes a beginning; and in this ſtage of the courſhip the lover is himſelf introduced, but takes his ſeat at a diſtance from the reſt, placing himſelf near the door. The parents of the girl at length ſignifying their full conſent to the match, the ſuitor offers the maiden the preſent he has brought with him, and at the ſame time promiſes wedding clothes to her father and mother. Matters being thus happily ſettled, the company depart. The ceremonial, as it is here put down, is commonly obſerved, in the whole, or in part, upon theſe occaſions; indeed, it rarely happens that any of them are omitted. Should it be the caſe that the parents, after having thus given their conſent, depart from their word; it is an eſtabliſhed law amongſt the Laplanders, that all the expences incurred muſt be made good, even to the brandy drunk at the firſt viſit.

As ſoon as the parties are betrothed, the young man is allowed to viſit the intended bride; and on his way, to enjoy this happineſs, he ſometimes recreates his mind with ſinging ſongs of his own compoſition in her praiſe. Love never fails to make poets; the Laplander's poetry, indeed, furniſhes no ſpecimens of elegant effuſions; he paints his love in the thoughts which firſt preſent themſelves, and cares not much about ſelection: the words he uſes relate to his paſſion, and that is ſufficient for his purpoſe.

Nor

Nor can it in truth be ſaid to be always the caſe, that he ſings upon theſe occaſions; but whenever he is in the preſence of his beloved, though he ſhould forbear to ſing, he does not fail to offer to her whatever he thinks will be moſt acceptable, whether brandy, tobacco, or any thing elſe. On the day of the nuptials the bride appears dreſſed in her gala habit; with this difference, that whereas her head is commonly cloſe covered at other times, upon this occaſion her hair is left to flow looſe upon her ſhoulders; and ſhe wears a bandeau of different coloured ſtuffs, and ſometimes a fillet. The marriage ceremony over, the nuptials are celebrated in a frugal manner and without ſhow. Such of the gueſts as are invited, and are of ſufficient ability to do it, make the bride a preſent of money, rein-deer, or ſomething towards a ſtock.

In ſome parts of Lapland it is the cuſtom, a few days after the marriage, for the relations and friends of the newly married couple, to meet and partake of an entertainment, which is but an homely one, as it conſiſts of meſſes of ſoup, or broth, with a little roaſt mutton, and ſome metheglin; which being all conſumed, the gueſts afterwards take their departure. Muſic and dancing are entirely unknown amongſt the Laplanders, on theſe or any other feſtivities; nor are they even acquainted with the uſe of any one muſical inſtrument; and ſeem to be totally incapable of learning to ſing in tune.

The bridegroom generally remains with the parents of his bride during the ſpace of one year after marriage, and at the expiration

of that period he takes his departure, with a view of ſettling himſelf in the world; for this purpoſe he receives from them what by their circumſtances they are enabled to give him towards an eſtabliſhment, ſuch as a few ſheep, a kettle, with ſome other articles, which, though of but little intrinſic value, are yet eſſentially neceſſary in the domeſtic economy of the Laplander.

SECTION

SECTION XXI.

Of Sports and Amuſements.

THE Laplanders do not obſerve Chriſtmas as a feſtival; nor have they any ſimilar days that they particularly diſtinguiſh. They know nothing, or very little, of playing at cards. They exerciſe themſelves in throwing at a mark with a javelin: the prizes in theſe games, for thoſe who come neareſt the mark, are ſometimes pieces of money, at other times tobacco, or ſuch like articles. Beſides this diverſion, they have another with a leathern ball ſtuffed hard, which is ſtruck in the air, and caught before it falls to the ground.

A certain amuſement called *gaaſe ſpil*, or the game of fox and geeſe, is in great requeſt with them. This is played by two parties, on a board marked with ſquare diviſions for the purpoſe; one of the parties managing thirteen pegs, called geeſe, about this labyrinth; and, as may be imagined, in the dexterity of purſuit and eſcape conſiſts the ſkill of the players.

Leaping over a ſtick held in an horizontal poſition by two Laplanders, is another diverſion with which they paſs their time. Sometimes two Laplanders, having each of them a ſtick in his hands, from the end of one a rope being extended to the other,

will

will ſtrive to diſengage the ſtick from each other's graſp; and in this, perhaps, they are aſſiſted on each ſide by an equal number of the by-ſtanders: this occaſions a ſmart ſtruggle, till at length the rope breaks, or the weakeſt party gives way, which at once decides the conteſt; when the wager, for there generally is one depending on the event, is determined, the prize is aſſigned to the victor. Another exerciſe conſiſts in two of them faſtening their hands in each other's belt, ſtriving to raiſe one another from the ground, and thus to give each other a fall. They are beſides expert wreſtlers; and theſe kind of exerciſes are found neceſſary to keep their bodies warm, as well as to fill up their intervals of leiſure, when they are upon a journey, during the ſtoppages requiſite to be made to give their rein-deer an opportunity of baiting; for which purpoſe, as has already been obſerved, thoſe animals muſt dig up the ſnow in queſt of moſs, as it is not poſſible to carry forage with them in their ſledges.

They are in general excellent markſmen; and ſome of them have been known to hit a ſmall object with a bullet fired from their pieces, at a conſiderable diſtance; and that for a number of times repeatedly, without a ſingle failure.

SECTION XXII.

Of the Diſeaſes to which the Laplanders are ſubject, and the Remedies they uſe—Of their Funerals.

THE ſmall-pox has at times proved very fatal in Lapland, but has not made its appearance there for many years. In general the Laplanders enjoy the beſt poſſible ſtate of health, and excepting the head-ach, and a few ſlight diſorders, may be ſaid to be free from diſeaſes. Inward complaints they pretend to cure by ſwallowing the blood of the ſeal and rein-deer as warm as poſſible. The tooth-ach they likewiſe relieve by drinking the ſeal's blood: this is but a late remedy, for formerly they knew no other application than a ſplinter from a tree ſtruck with lightning, with which the diſeaſed tooth was to be touched. It is remarkable that the teeth of the Laplanders are often corroded by worms, and that in a manner unknown to the inhabitants of other climates.

Their method of cure for a diſeaſe of the eyes, called the *pin and web*, which is an imperfect ſtage of a cataract, is ſingular and curious, and hence is recommended by the miſſionary to the Daniſh faculty of phyſicians: it is effected by the introduction of the *pediculus humanus* (common louſe) within the eyelids, which, by its

its irritation upon the ball of the eye, they believe ſufficient to rub off the membrane, and remove the cauſe of the complaint.

Chilblains may be ſuppoſed no unfrequent diſorder with the younger part of the Laplanders; and this, as well as ſpaſms and contractions of the limbs, from the ſeverity of the cold, is relieved by an ointment which they extract from the cheeſe made of rein-deer's milk. They heal and ſoften fleſh wounds with the unprepared gum which exudes from the fir-tree. Before they reduce a diſlocated or fractured bone, which they do with bandages (amputation of limbs being a practice of which they abhor even the idea), they ſwallow, in a drink, a piece of ſilver, or even braſs, beaten into a powder; and they believe this potion to be of great efficacy in forwarding the cure.

We have already mentioned the actual cautery made uſe of by the Laplanders for pains in the hands and feet. This will bring to the recollection of our medical readers the moxa, which has formerly been tried as a remedy in fits of the gout. The moxa is a dry vegetable ſubſtance, brought from China and Japan, not unlike the common plant mugwort: it is applied to the ſkin, and there ſet on fire. What is uſed by the Laplanders for this purpoſe is the *boletus fomentarius*, Lin. Similar applications were in uſe during the age of Hippocrates, and even employed by the prince of phyſicians himſelf.

The ſinew of the fore legs of the rein-deer is applied as a remedy for ſprained ancles, or other ſtrains of the legs, by binding it round the part aggrieved: but a particular reſtriction is to be

obſerved in this method of cure, namely, that the buck's ſinews only are to be applied to the legs of the female Laplander, and thoſe of the doe to the male.

Their funerals are conducted with little ceremony. The body, ſlightly wrapped up in a coarſe cloth, is borne to the grave, attended by a ſmall convoy of the family and friends of the deceaſed; for whoſe entertainment a ſlight repaſt is prepared, which affords nothing beyond the common fare, except a ſmall portion of metheglin, which is handed about to the company. It was an ancient cuſtom with the Laplanders to bury thoſe who excelled in ſhooting with the bow, or with fire-arms, in the ground conſecrated to the rites performed in honour of their deities. The ſepulchre is no other than an old ſledge, which is turned bottom upwards over the ſpot where the body lies buried. It was likewiſe uſual formerly to raiſe a heap of ſtones over the dead body; but that practice is now laid aſide, and the ſledge is at preſent the only monument. Another circumſtance prevailed amongſt the Laplanders before their entire converſion to Chriſtianity, namely, that they placed an axe with a tinder-box by the ſide of the corpſe, if that of a man; and if a woman's, her ſciſſars and needle; ſuppoſing theſe implements might be of uſe to them in the other world. They likewiſe put up a quantity of proviſions with the dead body, and immediately after the burial of one of the family, they removed their habitation to another ſpot. For the firſt three years after the deceaſe of a friend or relation, they were accuſtomed, from time to time, to dig holes by the ſide of the grave,

therein to depoſit either a ſmall quantity of tobacco, or ſomething that the deceaſed was fondeſt of when living. They ſuppoſed the felicity of a future ſtate to conſiſt in feaſting, ſmoking tobacco, drinking brandy, and ſimilar amuſements; and they believed that theſe enjoyments were to be participated in the other world in a higher degree of perfection than they were experienced in this. Such was their idea of the bliſs to be found in the life to come, in which they believed their rein-deer, as well as the reſt of the brute creation, were to be equal partakers.

It is a rule with the Laplanders, on the birth of a child, to aſſign a female rein-deer, with all her future offspring, as a proviſion when the boy or girl ſhall be grown up, which he or ſhe becomes entitled to, however the eſtate may be diſpoſed of at the deceaſe of the parents. By this proviſion, the child ſometimes becomes the owner of a conſiderable herd.

SECTION

SECTION XXIII.

Of the Gods and Goddeſſes which the Laplanders adored before the Introduction of Chriſtianity.

ALTHOUGH the doctrines of chriſtianity have been promulgated ſince the time of Charlemagne in Norway, the Laplanders cannot be ſaid to be chriſtians of an older date than about a century. Before their *full converſion*, ſays Mr. Leems, by the miſſionaries ſent amongſt them by the crown of Denmark, they were given to practices of the groſſeſt idolatry; and ſo I have been credibly informed they are ſtill, though they are at pains to conceal them from the miſſionaries.

There will be little difficulty in believing this, when it is conſidered how much more eaſy and natural it is for a people like the Laplanders, with circumſcribed conceptions, and in a ſtate of perpetual fluctuation from place to place, to believe in corporeal and limited deities in preference to one ſpiritual and omnipotent. That train of thinking which inevitably ſuits itſelf to man's condition, muſt render ſuch ignorant people incapable of elevating their contemplation to the heavens, much leſs are their feeble apprehenſions capable of conceiving a pure ſpirit and perfect intelligence: and further, when we reflect on the imperious influence of

of cuſtom, and the incurability of prejudices, we ſhall not be ſurpriſed that the Laplanders ſhould prefer the polytheiſm of their anceſtors even to the chriſtian religion.

The deities they worſhipped may be divided into four claſſes. The firſt were ſuper-celeſtial: theſe were named *Radien Atzhie*, and *Radien Kiedde*. Then followed celeſtial: theſe were called *Beiwe*, *Ailekes*, and *Ailekes-Olmak*. Of the third claſs ſome were ſub-celeſtial, and inhabitants of air. The chief of theſe was named *Maderatja*: this deity was ſuppoſed to keep the region of the air neareſt the ſun; others that inhabited the region below the ſun, were denominated *Maderakka* and *Horagalles*; thoſe nearer the earth were diſtinguiſhed by the name of *Sarakka* and *Jukſ-Akka*. The deities of this claſs were ſo placed that they might be at hand to aſſiſt mankind when called upon. The gods of the fourth and laſt claſs were ſubterranean, and dwelt beneath the earth. Of thoſe neareſt the ſurface, were *Saiwo*, *Saiwo-Olmak*, *Saiwo-Guella*, and *Jabme Akko*. Such as occupied the infernal regions, which the Laplanders ſuppoſed to be in the very bowels of the earth, were called *Rota*, *Fudno*, *Mubben*, and *Paha Engel*. Theſe infernal deities, Rota and the reſt, though conſidered as evil-diſpoſed towards mankind, were nevertheleſs worſhipped by the people; and poſſibly for that very reaſon, in order to deprecate and avert their malice.

Radien Atzhie, of the claſs of ſuper-celeſtials, was the chief divinity, or the Jupiter of the Lapland theology; he held dominion over all the reſt, his name *Radien* implying ſovereign power, and the

the addition of *Atzhie*, ſignifying a fountain, becauſe he was the ſpring and ſource from whence all the reſt derived exiſtence and power. *Radien Kiedde* was ſaid to be his only ſon: the father created nothing, but transferred the power of creation to the ſon, to do with it what was proper. Theſe two deities had power over thoſe of the ſecond and third claſſes, which, being all divinities diſpoſed to do good, were highly reverenced by the Laplanders. Such notions concerning the ſupreme divinity and his ſon, have been attributed not unreaſonably to their ſuperficial and imperfect acquaintance with the chriſtian doctrine.

Beiwe repreſented the ſun, the fountain of light and heat, through whoſe bounty their rein-deer were fed. To this deity there could be no offering ſo acceptable as flax. In alluſion to this ſuperſtition of their pagan anceſtors, a verſe is ſung by the children in Norway at this day:

Lova, lova lin,
Gud ladt ſola ſkin!

Let ſun ſhine now,
And flax we vow!

Horagalles was the thunder. This was worſhipped as a god, becauſe, ſenſible of its effects, they deprecated the wrath of Horagalles, leſt he ſhould kill their rein-deer or themſelves.

Ailekes, and *Ailekes-Olmak*, were two deities to whom the Friday and Saturday in every week were dedicated; but in this point there

there is a difference amongſt Laplanders, ſome of them conſecrating the Friday to the *Sarakka* (the Lapland Venus), the Saturday to *Radien*, and the Sunday to *Ailekes*.

Maderakka was the protecting goddeſs of the Lapland women, who invoked her upon all occaſions peculiar to their ſex. She was the Lapland Lucina, and had for her huſband *Maderatja*, who procreated all things, having that office conſigned to him from *Radieu-Kiedde*. *Sarakka* was the daughter of *Maderakka*, equally adored by the Lapland matrons with the goddeſs her mother; and *Jukſ-Akka* was another daughter. She had the care of the children, which were entruſted to her from the moment of their birth.

Saiwo and *Saiwo-Olmak* were the gods of the mountains. Theſe were called upon in caſes of difficulty, and anſwered thoſe who conſulted them in dreams: they likewiſe helped the Laplander on his journeys, and guarded him from precipices or accidents by the way. *Saiwo-Guelle* was the Mercury of the Laplanders: he conducted the ſouls to the ſhades below.

The part of the earth where *Jabme-Akko* dwelt, was called *Jabme-Akko-Abimo*, or the regions of *Jabme-Aikko*, or death. In thoſe regions the ſouls of the departed, furniſhed with new bodies in lieu of thoſe lying in the grave, were in poſſeſſion of every enjoyment and dignity which they held on earth, but in a more exalted degree.

Rota was the Lapland Pluto. After him the infernal regions were named *Rota Abimo*. To theſe the ſouls of bad men were

baniſhed, and here they remained without thoſe hopes held out to the ſojourners in the *Jabme-Abimo*, juſt mentioned, of one day enjoying the ſight of *Radien*, and dwelling with him evermore in the manſions of bliſs. To *Rota* the Laplanders made application as their laſt reſort, when their ſupplications appeared not to have been attended to by the other divinities. They moreover believed that all diſeaſes with which men or beaſts were afflicted, originated with *Rota*, and that, as he was equal in power with the other gods, no relief could be expected unleſs this malignant deity was inclined to become propitious.

Thus we obſerve among this people, what I believe may be found in every early ſtage of ſociety, the acknowledgment of ſeveral limited and imperfect deities. Little reflection ſeems neceſſary to convince us that polytheiſm muſt have been the moſt ancient religion among mankind. What religion ſo natural to confined and obſcure minds, as that which aſcribes particular cauſes for health and ſickneſs, plenty and want, proſperity and adverſity? They moſt eaſily ſuppoſe that ſtorms and tempeſts, peſtilence and famine come from malignant powers; proſperous affairs from the contrary. To them good and ill appear univerſally intermingled and confounded; happineſs and miſery, wickedneſs and benevolence, all advantages attended with diſadvantages.

In ſuch a ſtage of ſociety, no paſſions but the ordinary affections of human life can operate. We may as well ſuppoſe that the Laplanders inhabited houſes and palaces before caves and huts, as that they ſhould have had a belief in that perfect Being, who

has

has beſtowed order on the whole frame of nature, rather than in deities retaining human paſſions and appetites, together with corporeal limbs and organs. The evident order of the univerſe, the proper adjuſtment of all things, the deſign prevalent throughout the whole, are totally unknown to them, and objects about which they are quite regardleſs. This general plan, to their limited conceptions, is full of contrariety, and appears to be a conſtant combat of oppoſite powers. To-day, proſperity; to-morrow, adverſity; naturally beget notions of protection and puniſhment; of benevolent and malignant deities.

Even when we have found an infant people believing in one ſupreme God, yet have they not diveſted themſelves of an opinion, that all nature was full of other inviſible powers; and the vulgar of all nations have ſuch groſs notions of the Deity, ſuppoſe him ſo flexible by prayers and entreaties, attribute to him ſo much caprice, abſurdity, and even enormity, as render him infinitely below what we aſcribe to a man of ſenſe and virtue.

One general remark may, I believe, be made of polytheiſm; that it has little tendency to influence its votaries with apprehenſions, terrors, or intolerance. The gloom and darkneſs which almoſt inceſſantly hang over Lapland, has not communicated to the religion of its inhabitants either that moroſeneſs or dejection, which too much pervaded the perverſion of our moſt holy ſyſtem of divine faith and worſhip during the dark ages. Though the Laplanders were habituated to ſacrifices, yet they appear not to

have been ſubject to rigid ceremonies, or ſevere mortifications; though weakneſs and ignorance were prevalent, yet we find little fear or melancholy.

Where ſocieties are not operated upon by the terrors of ſuperſtition, there ſeems little probability that their natural religion will be much tinctured with thoſe frightful apprehenſions of eternal puniſhments, which are repugnant to humanity and common ſenſe.

SECTION XXIV.

Of the Sacrifices offered by the Laplanders to their Deities.

WITH reſpect to the deities, of which the attributes and names are contained in the preceding ſection, as well as the rites and ceremonies obſerved in their worſhip, the miſſionary Leems remarks, that he found the Laplanders to vary in different parts, and on that account has contented himſelf with ſetting down what he was able to aſcertain from his own perſonal obſervation, or could derive from the beſt information. Of his communications upon theſe ſubjects, we have endeavoured to give our readers a ſhort abſtract. The whole may ſerve to eſtabliſh a truth, that man unenlightened by the truths of a divine revelation, is led to pay his adoration to ſenſible objects, either as they promote his happineſs or interrupt his quiet. Thus the ſun, thunder, mountains, lakes, the changes of the ſeaſons, &c. become deities which he ſtrives to propitiate by ſuch ceremonies as he ſuppoſes in the ſimplicity of his mind are moſt likely to anſwer that purpoſe; which ceremonies, as he is wholly intent upon the end he propoſes to himſelf to attain by means of them, appear to him very ſerious and important.

Rein-deer, ſheep, and now and then a ſeal, were the animals chiefly

chiefly offered by the Laplanders to their gods. Libations ſometimes were made with milk and whey; and occaſionally they alſo made offerings of cheeſe.

The ceremonies uſed by them in the performance of this worſhip, were manifold and various, and all thought to be indiſpenſably neceſſary. When they ſacrificed an animal, ſometimes the whole was offered up; at other times only a particular part. It alſo ſometimes happened, that the animal was ſlain and the whole eaten by themſelves, in which caſe the bones were made an offering to the deity of the place, and were left on the ſpot that the deity might clothe them with fleſh, and reſtore life to the victim. Staves were ſprinkled with the blood of the victim, and left on the ſpot; and if the place of ſacrifice was near a lake or river, the blood was mingled with its waters.

When they had chanced to take a bear, it was partly dreſſed and eaten, and the liver reſerved and conſecrated as a burnt-offering.

To conciliate the favour of their deities for their children, preſents were made to the gods of different kinds. Whilſt the infant was yet unborn, they ſacrified a ſheep or deer; in the moment of its birth a dog was deſtroyed in honour of the deity, by burying it alive; and when the child was at the breaſt, ſome other animal was killed for the ſame purpoſe.

Libations of brandy were made to the *lares* or houſehold gods, whoſe abode was ſuppoſed to be under the fire place. The beiſtings of a cow, if flowing from the firſt time of her calving, was offered,

offered, by pouring it on the ground within the part of the tent where their cattle were folded. On any change of habitation, an offering was made of milk to conciliate the favour of the deity who was the guardian of the place.

They alſo had recourſe to ſacrifices upon occaſion of any epidemic diſorder diſcovering itſelf among them, or any diſtemper breaking out amongſt their cattle. Such offerings were uſually made when they went upon hunting or fiſhing parties, or on their return from them if ſucceſsful. Horns, and other parts of the rein-deer are found in places, ſuppoſed to have been depoſited there by the Laplanders who have experienced good fortune in the chace, as offerings to the deity of the place.

Several mountains and a number of rocks were eſteemed by the Laplanders as ſacred, and held in great veneration. They are diſtinguiſhed by the general name of *paſſe-warck*, which means *holy places*, and were formerly places of ſacrifice and religious worſhip. It is to be obſerved, that theſe rocks and mountains were remarkable for the ſingularity of their ſhape, height, or figure, and conſequently excited ideas of awe and reverence in the minds of a ſimple uninformed people, inhabiting a country viſited but for a ſhort ſeaſon by the chearful rays of the ſun, and buried during the greateſt part of the year in ſnow, with little other light than what they derived from the pale beams of the moon, or the brighter corruſcations of an aurora borealis.

Two of theſe mountains are known at this day by the appellation of the greater and the leſſer *Finne-kirke*, given them by the

inhabitants of Norway ; names apparently derived from the ſuperſtitious practices of the ancient inhabitants of the country ; though from the difficulty of aſcent theſe mountains would ſeem to be inconvenient for the purpoſes of a place of worſhip. There could be, therefore, no other inducement for making them the ſeat of their devotions, than the religious horror which they impreſſed on the minds of a weak, ſuperſtitious people.

The veneration for theſe *paſſe-warck* has not yet entirely diſappeared : ſome Laplanders viſit them yearly in their beſt clothes, and though they offer no freſh ſacrifices, they are careful to leave the bones of former offerings untouched. On no account will they pitch their tents in the neighbourhood of theſe ſacred ſpots, leſt they ſhould diſturb the deities with the cries of their children, or other noiſes. When they paſs them, they conduct themſelves with the utmoſt reverence : they would not attack a fox, a bear, or any other animal, near theſe places ; and if a woman be in their company, ſhe is under the neceſſity of turning her head aſide, and covering her face with her hands.

The ordinary ſeaſon with the Laplanders for offering up ſacrifices, was about the cloſe of the autumn, when they were killing their fat cattle for the winter's ſtore ; beſides theſe, they ſhowed their devotion upon extraordinary occaſions, and as neceſſity required.

No woman was allowed to have any concern in the preparation or ſolemnization of theſe ſacrifices ; they were excluſively performed by a privileged claſs of men amongſt the Laplanders, called

called *Noaaids*. In this office of ſacrificing they diſcovered great dexterity, and on that account were diſtinguiſhed by the Daniſh name of *blodmander*, or men of blood. They knew how to ſeparate and divide the different parts of the animal, according to the nature of the ſacrifice, and the deity it was intended for. Upon theſe occaſions they conſtantly wore a particular habit.

Thoſe acts of worſhip, occaſioning a great reduction of their ſtock of cattle, often brought the Laplanders to a ſituation of miſery and want: as the mountain Laplanders, when attacked by the ſmall-pox or the meaſles, with difficulty got over theſe diſorders, owing to the pores of their ſkins being rendered impervious by the dirt and ſmoke in which they lived, they made numerous ſacrifices of rein-deer during their illneſs, ſometimes to the number of twelve rein-deer to one perſon. Now theſe people, obſerving that the converts to chriſtianity appeared to rid themſelves of all complaints, by merely ſigning themſelves with a croſs, were eaſily diſpoſed to adopt that religion. But as the God of the chriſtians ſeemed to them only to have provided for their happineſs hereafter; and was, moreover, too mild and gracious to afflict them with diſeaſes, they ſtill conſidered it to be their intereſt, occaſionally to continue their ſacrifices to the gods of their forefathers, in order to relieve themſelves from ſickneſs and the evils of this preſent ſtate; and herein they ſeem to have reſembled the Samaritans mentioned in the New Teſtament, who worſhipped the God of Iſrael, and the idols of the Gentiles at the ſame time. This in ſome meaſure accounts for the Laplanders being only fully

converted to Chriſtianity ſo lately: for it is certain that the truths of this religion had been preached amongſt them as early as the middle of the ninth century, there being ſtill extant a reſcript of the Emperor Ludovicus Pius, who lived at that time, for this purpoſe, wherein the Laplanders are expreſsly mentioned by the name of Skrit Finni.

SECTION

SECTION XXV.

Of the Magic Art practiſed by the Laplanders: Runic Drum, Ganic Flies, Juoige, and Noaaid.

THE magic art is ſaid to have been introduced in the North by Odin, who brought it with him from the Eaſt, and inſtructed the Finni; which people becoming great proficients in the art of directing the agency of ſpirits, obtained the name in theſe countries of *Finne-kunſt*, that is to ſay, the ſcience of the Fins. The early chronicles of Norway record the extraordinary feats of magic performed by their kings Haldan and Gunner; how that the firſt cauſed a banquet to vaniſh from before his gueſts, and that the laſt, by his inviſible agents, procured ſuch intelligence of the ſecret practices of his enemies, as to enable him to fruſtrate all their deſigns. They make mention likewiſe of Eric Windus, a king of Sweden, who could change the wind with a turn of his hat; and of Siwald, another Swediſh monarch, who had ſeven ſons all equally ſkilful in the arts of magic.

It is unneceſſary to mention the great knowledge which the female ſex have attained to in this ſcience: there is ſcarcely a perſon who has not heard of Lapland witches. A ſorcereſs produced a number of infernal ſpirits before Hadin, a king of Nor-

way, and another named Kraka prepared a meſs of pottage of ſuch admirable virtue, that it would have rendered his ſon Rollo wiſe and eloquent, if, unfortunately for him, it had not been intercepted and eaten up by his younger brother Eric, who thereby obtained the benefit deſigned for his elder brother, and afterwards got the crown for himſelf. In ſhort, there would be no end of reciting the various ſtories which ancient writers have left of the magicians, male as well as female, in paſt times. Mr. Leems therefore confines his narrative to the preſent ſtate of the magic art in Lapland.

The viſible inſtrument of magic, as now practiſed in Lapland, is the *runic drum*; and the inviſible agents employed in this are called *ganic ſlies*. The miſſionary ſhews the uſe made of each of theſe, and gives ſome account of the *Noaaid*, or regular bred magician, together with the *juoige*, or ſong of incantation uſed by him, and the method he takes to reſtore loſt property to its right owner.

The runic drum, which may be conſidered as a compendium of Lapland paganiſm, has the appearance of the head of a common drum, the wooden frame of which is hung round with braſs rings ſo cloſe together, that they ſtrike and rattle upon the leaſt touch of the inſtrument. Upon the ſkin which is ſtretched over the drum certain characters are painted, repreſenting the Radien, or Lapland Jupiter, with the reſt of the deities, of whom an account is given in a preceding ſection, beſides other myſtical figures of animals, &c. to the number of forty-five ſymbols. On ſome

drums more have been counted; the Noaaids, or magicians, not perfectly agreeing in this reſpect in different parts of Lapland: they, however, all coincide in the principal or leading deities. The runic drums are of the more value as they are of greater antiquity; and if they can be proved to have been delivered from father to ſon, in a long line of ſucceeding magicians, they are conſidered above all price: they are preſerved with great care and ſecrecy, and are hidden from ſight, except at the time they are uſed. A woman dares not to approach the place where one of theſe drums lies concealed, much leſs durſt ſhe preſume to touch it.

Before a Laplander ſets out upon a journey, or undertakes any matter of moment, he conſults his drum, which he does in the following manner. He places a ring, which is uſed for this purpoſe only, upon the drum, and then ſtriking upon it a ſmart ſtroke with a ſmall hammer made from a deer's horn, the ring is ſhaken or driven over the ſurface from ſide to ſide, which, as it touches certain figures of good or bad omen, he conceives the better or worſe opinion of his ſucceſs in what he is about to undertake. As, for example, if the ring move according to the courſe of the ſun, he pronounces that he ſhall ſucceed; if contrarily to the ſun's courſe, that he ſhall fail in his enterprize, whatever it be, of hunting, fiſhing, or the like. In the ſame manner he judges of every event upon which he is diſpoſed to conſult this oracle.

Families in general poſſeſs ſuch a drum, to which they refer for advice in the retirement of their habitation, conſidering it as their guide and director upon common occaſions; but in matters

of

of greater moment, ſuch as ſickneſs, a mortality amongſt the cattle, or the like, they apply to privileged ſoothſayers or magicians: theſe are called in the Lapland tongue *Noaaids*, and are regularly educated in the art. Theſe men are completely initiated by frequent interviews with the ſpirits in *Jabme-aimo*; beſides which, they pretend to be in poſſeſſion of runic drums which have deſcended to them from anceſtors famous in remote times for their ſkill in divination. The Noaaid obſerves much the ſame method with that already deſcribed, except that he makes uſe of ſome previous ceremonies with a number of very frightful grimaces and contortions, in which he is helped out by the immoderate quantity he takes of brandy and tobacco during his operation. By the effect of theſe aids to inſpiration, he at length becomes ſo intoxicated, that he falls into a deep ſleep, which the ſtanders by ſuppoſe to be a trance. When he awakes he pretends that his ſoul has been conveyed away to ſome *paſſe-warck*, or holy mountain, which he mentions by name, and attempts to reveal his interwiew and diſcourſe with the deities. At the ſame time he names a ſacrifice which muſt be offered on a certain day, conſiſting, for the moſt part, of a well fed rein-deer; and this being complied with, he encourages the hopes that the deity who is concerned will prove favourable. The Noaaid's injunction never fails to be obeyed; and if the ſacrifice of a valuable rein-deer be not ſucceeded by the goods effects which are hoped for from it, the ſimple Laplander (like thoſe poor unhappy people who run for a cure from one doctor to another, until they have expended the laſt farthing of their money)

money) has recourſe to another Noaaid, and another. Now, as every conſultation is followed by a fat ſacrifice, at which the gluttonous ſoothſayer preſides as butcher and principal gueſt, it happens that the poor Laplander finds himſelf ſuddenly reduced to want, his ſtock of cattle being waſted in riotous ſcenes of ſuperſtitious infatuation.

The *ganic flies* are evil ſpirits entirely under the direction of the Noaaid, and ready at all times to execute his orders: they have been delivered over to him by the Noaaid his father, who received them from his, and ſo on through a long ſeries of magicians. Theſe ganic flies are inviſible to all but the magician, who keeps them ſhut up in a box until he has occaſion for their ſervices.

The *juoige*, or ſong of incantation, is uſed by the Noaaid whilſt in the exerciſe of his magical function. To ſay it is ſung, is to give an imperfect idea of the magician's manner of delivering it, which he does in the moſt hideous kind of yelling that can be conceived. It is alſo frequently employed by thoſe who are not profeſſed magicians; for the juoige is ſuppoſed to have the power to drive away the wolf, and is conſidered as a protection for the herd. Indeed, if the wolf be within hearing when they ſing it, it is no wonder that he ſhould be frighted away by the noiſe. The words of this ſong are very ſimple; we here preſent them to the reader, accompanied with an exact tranſlation:

Kumpi don ednak vahag lek dakkam
Ik ſhjat kalka dam packeſt orrot

Mutto

Mutto daſt erit daakkaa
Mailme kiætzhjai mannat,
Ia don kalkak dai
Pazhjatallah, dacheke jetzhja lakai hæwanet.

Accurſed wolf! far hence away!
Make in theſe woods no longer ſtay:
Fly hence! and ſeek earth's utmoſt bounds,
Or periſh by the hunter's wounds.

The method taken by the Noaaid to recover ſtolen goods is no more than this. He comes into the tent where he has reaſon to ſuſpect the thief is to be found, and pouring a quantity of brandy into a diſh, which then reflects the features of any perſon looking into it, he makes a number of grimaces over it, and appears to conſider it with very great attention. After ſome length of time employed in this way, he takes the ſuſpected Laplander aſide, charges him with the fact, declares that he ſaw his face plainly figured to him in the diſh, and threatens to let looſe a ſwarm of ganic flies upon him, who ſhall torment him until he makes reſtitution. Thus does the magician work upon the fears and apprehenſions of the ſuſpected perſon, who, if he be the real thief, never fails to replace whatever he has ſtolen with the ſame ſecrecy as he took it away.

The egregious folly of believing that certain perſons were endowed with ſupernatural power, and that they were aſſiſted by inviſible ſpirits, was univerſal ſoon after the eſtabliſhment of Chriſtianity,

Chriſtianity, and began not to be generally diſcredited till the ſixteenth century. In England we even find witchcraft ſupported by royal authority: by James I. countenanced by the great Lord Bacon. The belief in ſpirits, not leſs abſurd, even the vigorous mind of Dr. Johnſon was not exempt from. But theſe ridiculous, miſchievous, and cruel deluſions, are happily baniſhed almoſt from the habitations of the moſt ignorant, and we already begin to wonder at the credulity of our anceſtors.

SECTION XXVI.

Of the ſtrong Attachment of the Laplanders to their native Country.

THE miſſionary Leems, on a review of the ſtate and condition of the Laplanders, acknowledges, that their ſituation is inexpreſſibly hard and full of trouble: yet he obſerves that being enured to this kind of life from their early years, their attachment to their native country is greater than that of nations who live in the enjoyment of every convenience and comfort; in proof of which, he gives an account of a commiſſion which he received in a perſonal interview from his Daniſh Majeſty, Chriſtian VI. to ſend a young Laplander to his court at Copenhagen, and the extreme difficulty he found in executing it. This interview being ſo important a paſſage in the miſſionary's own life, he relates it with great circumſtantiality. It was an intereſting period; for the time of his being preſented to his majeſty very nearly coincided with that of his taking unto himſelf a wife.

In the beginning of July 1733, he had gone to Aalſund in the province of Sund-Moeria Aletha-Rubergia: it was juſt three weeks after his marriage, when he was preſented to the king by Admiral Roſenpalm. His majeſty, who had received a very favourable account

account of his labours, took down his name in his memorandum book, and gave him a promiſe of future preferment in the church, which, in December, next year, he faithfully fulfilled, by promoting him, after being ten years a miſſionary in Lapland, to the rectorſhip of the vacant pariſh of Augwaldſneſs, in the dioceſe of Chriſtianſand.

The king, in his progreſs through Norway, in the ſummer of 1733, was detained for ſome time in the harbour of Aalſund by ſtreſs of weather. He ſent for Mr. Leems, and put a number of queſtions to him concerning the ſtate of the Laplanders, the commerce of Finmark, the ſucceſs of the chriſtian miſſion in thoſe parts, and other matters: to which queſtions the miſſionary replied according to the beſt of his ability and information, with all due reverence to his majeſty's perſon. At laſt the king gave him a commiſſion to get ſome young man among the Laplanders, and to ſend him to Copenhagen to him as ſoon as poſſible.

But who, ſays the miſſionary, could believe it poſſible that there ſhould be any one who would reject an offer that promiſed ſo deſirable and ſplendid a condition of life? Yet this was really the caſe. Application was made to numbers of individuals among the Lapland youth to go to court, where they would be kindly received and taken care of by the king—but in vain. At length, however, a young man, called Peter Nicolas Korſnæs, was prevailed on to ſuffer himſelf to be taken on board of ſhip to Copenhagen, though not without very great difficulty. This Nicolas had nothing remarkable to recommend him, either in his ſtature

or figure. There were ſeveral youths of more advantageous appearance whom the miſſionary wiſhed very much to have ſent to court in preference to Nicolas Korſnæs: but they were not to be induced to quit Lapland by any argument or promiſe. There was particularly one of the bay of Alten, of uncommon ſtature as well as comelineſs for a Laplander, whom the miſſionary preſſed very much to go to the king, and his importunities and promiſe of the royal protection and favour would, he ſays, have ſucceeded, but for the intervention of the young man's mother. This woman, who was then in a ſtate of pregnancy, came to the miſſionary and told him, that the curſe of God, as well as her's, would light on his head, if he ſhould tear from her her dear and only ſon, and if any accident ſhould happen to her, whoſe time of delivery drew nigh, in conſequence of the grief and ſorrow ſhe muſt ſuffer from that act of his. The miſſionary after this deſiſted from all farther perſuaſion.

When the young Laplander arrived at Copenhagen, he was treated with all poſſible attention and kindneſs, being handſomely dreſſed, and well entertained; all which things Mr. Leems deſcribes minutely: but in the autumn he was taken ill, and languiſhed till the end of the year, when he died. The miſſionary does not heſitate to aſcribe his death to the ſudden change of air and manner of living, and quotes the maxim, that "all ſudden "changes are dangerous." The body of the youth was interred in a very ſolemn and honourable manner, and the fine clothes in which he had been attired by his majeſty, were ſent for ſome ſmall conſolation to his ſorrowful parents.

At the ſame time that Nicolas was ſent to Copenhagen, another Lapland boy, called Peter Jonas, who lived as a domeſtic with Mr. Leems, was induced, by the promiſe of many good things, and not leſs, it may be preſumed, by the example of the youth who allowed himſelf to be taken to Copenhagen, to go with Admiral Roſenpalm, with the intention of becoming one of his ſeamen. As the lad did not want capacity, the admiral had him inſtructed in writing and arithmetic, and ſent him on board a Daniſh Eaſt Indiaman, that he might learn the art of navigation. He made one voyage to India, but died ſoon after his return to Copenhagen.

SECTION

SECTION XXVII.

Some Obſervations relative to the Climate and Natural Hiſtory of Lapland.

THE materials which I have collected on the ſubject of Lapland, are ſo numerous and of ſo various a nature, that I might have conſiderably increaſed the bulk of this work if I had choſen to incorporate in it every thing I poſſeſs. But I ſhould perhaps have abuſed the patience of the reader, if I had extended my remarks any farther than I have already done. I think it, therefore, better to keep back what remains, and to produce it at ſome future period, if a ſufficient degree of approbation encourage me to ſuch an undertaking. I cannot, however, at preſent take my leave without communicating the following table, as an authentic piece of information, which may afford ſome light reſpecting the climate of thoſe northern diſtricts, through which I have carried the reader in the foregoing pages. The place to which it refers is *Utsjöcki*, upon the river *Tana*, in Lappmark, ſituated under 69 degrees 53 minutes north latitude; and perhaps no obſervations of the kind have ever been made farther to the northward. This table was given me by Mr. Julin, who had ſuggeſted the idea of making ſimilar remarks to the Rev. Mr. Caſtrein (brother

of the Caſtrein of Kemi, whom we have mentioned before); and the latter gentleman, being fond of natural hiſtory, and acquainted with its principles, was well able to ſatisfy the curioſity of Mr. Julin.

Obſervations made in the Pariſh of Utsjöcki, in Lappmark, 69° 53′ North Latitude, in the Years 1795 and 1797,

By SAMUEL CASTREIN:

Collected and arranged by J. JULIN, *of Uleåborg.*

1. *Meteorological Obſervations.*

	1795.	1797.
The ſun's half diſk ſeen above the horizon	Jan. 21.	Jan. 21.
Firſt rain fell — —	Apr. 30.	May 5.
The ice diſappeared on the river Tana	June 3.	June 5.
The lakes were free from ice —	—	June 28.
Night-froſts began — —	—	July 15.
The rivers froze — —	Oct. 12.	Oct. 18.
The lakes froze — —	Oct. 20.	Oct. 25.
The ground covered with ſnow —	—	Nov. 3.
The ſun under the horizon —	Nov. 20.	Nov. 18.

2. *Calendarium Faunæ Utsjokenſis.*

The following birds arrived:	1795.	1797.
Emberiza nivalis — —	Apr. 4.	Apr. 11.
Falco chryſaetos — — —	Apr. 4.	Apr. 11.

Anas

	1795.	1797.
Anas cygnus — —	Apr. 11.	Apr. 1.
Motacilla alba — — —	May 6.	May 9.
Mergus merganſor — —	May 6.	May 10.
Anas elangula — —	May 6.	May 11.
Corvus cornix — — —	——	May 18.
Colymbus arcticus — —	May 20.	May 24.
Fringilla cælebs — —	——	May 25.
Motacilla flava — —	May 20.	June 3.
Alca Alce — — —	May 29.	May 30.
Scolopax glottis — —	May 29.	June 4.
Cuculus canorus, ſings — —	May 30.	June 2.
Sterna hirundo — —	June 2.	June 6.
Hirundines — — —	June 2.	June 6.

3. *Calendarium Floræ Utsjokenſis.*

The following plants flowered :	1795.	1797.
Draba Alpina — —	June 23.	June 17.
Rubus chamæmorus, et arcticus —	June 24.	——
Arbutus uva urſi, et Alpina —	June 25.	June 17.
Caltha paluſtris, Cornus ſuecicas — —	June 30.	June 28.
Trollius Europæus — —	July 4.	——
Viola biflora — — —	July 6.	——
Aſtragalus Alpina — —	July 6.	June 29.

Alſine

	1795.	1797.
Alſine media Andromeda cærulea — —	July 10.	July 9.
Pedicularis Lapponicus —	July 10.	——
Vaccinia omnia Suec. — —	July 15.	July 7.
Polygonum viviparum — —	July 11.	July 8.
Rumex acetoſella, et digynus —	July 11.	July 7.
Diapenſia Lapponica — —	July 11.	July 10.
Ranunculus acris Sedum paluſtre —	July 12.	July 12.
Stellaria graminea Leontodon Taraxacum —	July 14.	July 13.
Myoſotis ſcorpioides Prunus Padus —	July 20.	July 17.
Saxifraga ſtellaris — — Anthericum calyculatum —	July 23.	July 17.
Lychnis Alpina Polemonium cæruleum —	July 27.	July 13.
Geranium ſylvaticum, et Alpinum — Geranium ſylvaticum, et pratenſe —	July 28.	July 20.
Menyanthes trifoliata — —	July 29.	July 25.
Paris quadrifolia Campanula rotundifolia —	July 30.	July 18.
Galium uliginoſum, et boreale —	Aug. 6.	Aug. 5.
Sorbus aucuparia Rhinanthus criſta galli —	Aug. 7.	Aug. 16.

		1795.	1797.
Parnaſſia paluſtris Euphraſia officinalis	—	Aug. 22.	——
Leontodon autumnale	— —	Aug. 22.	Aug. 20.
Erica vulgaris	— —	Sept. 16.	Sept. 10.
The birch (betula alba) ſheds its leaves		Sept. 29.	Sept. 25.

APPENDIX.

APPENDIX.

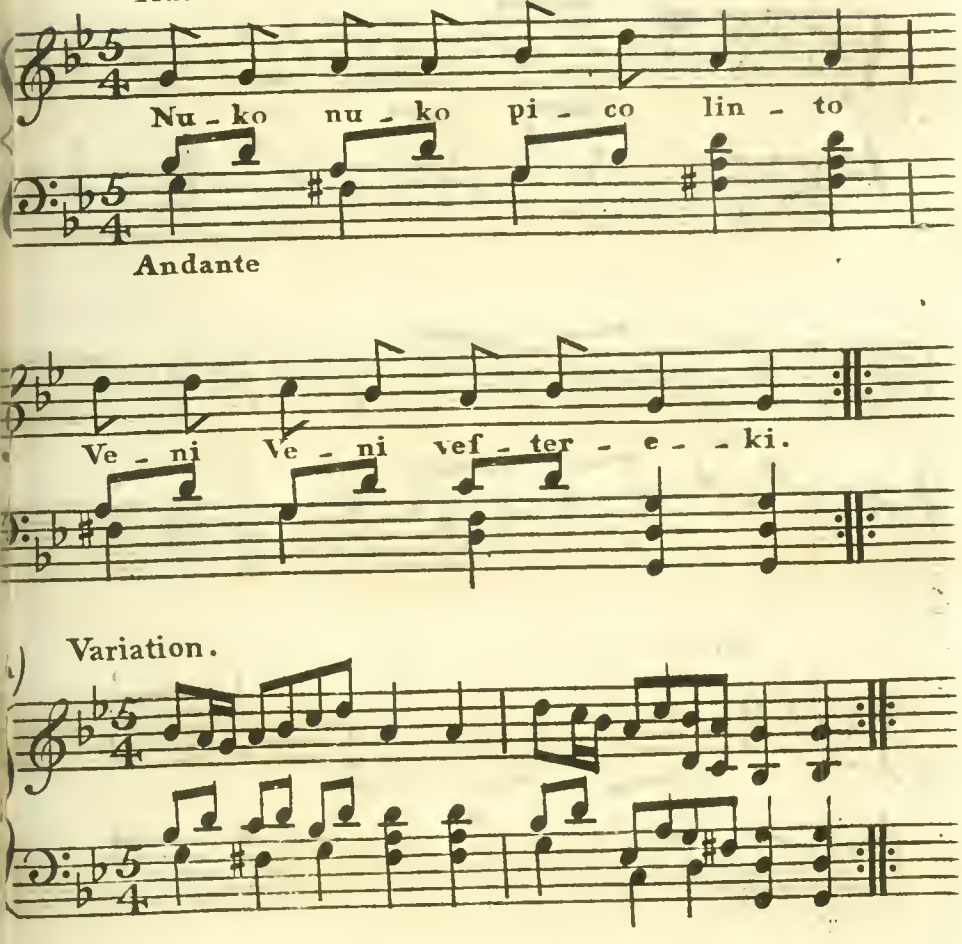
CONTAINING,

I. *Specimens of Finland and Lapland Muſic.*

II. *A Diary of the Author's Journey from Stockholm to Uleåborg; thence to the* NORTH CAPE: *and back again.*

APPENDIX.

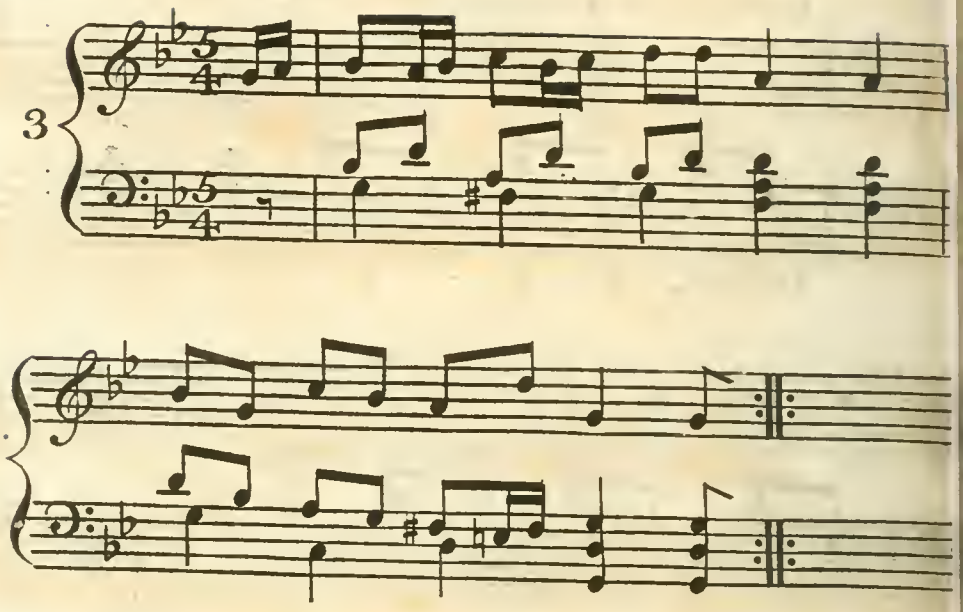
Runa of the Finlanders.



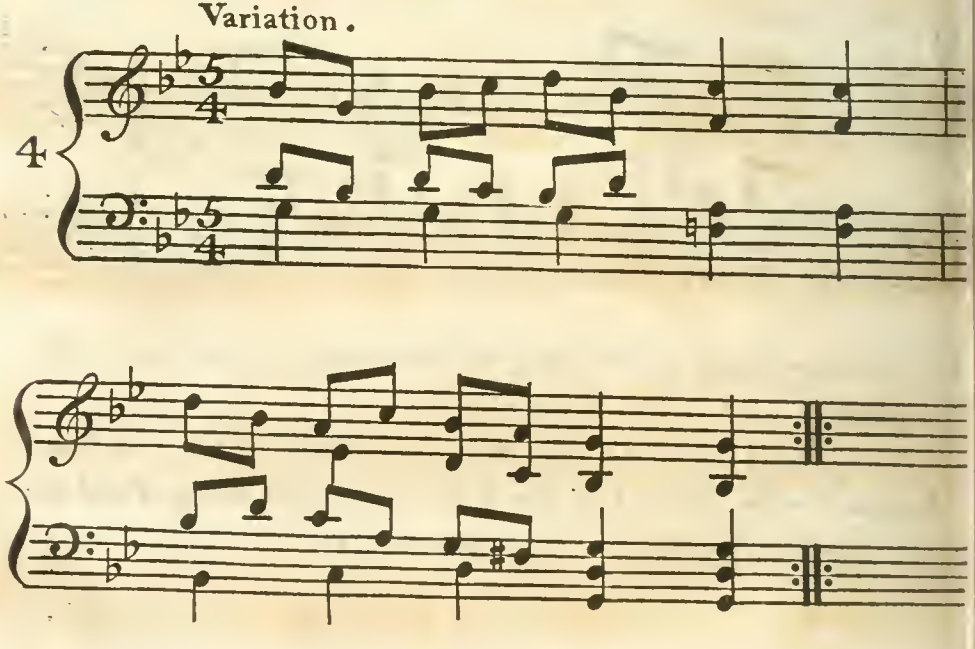
a) Having heard this Melody different ways, I here give the Variations as I heard them.

N.B. I am indebted to Mr Schwenke, Muſic Maſter of Hamburgh, for the Baſs of all the following Tunes, ſome of which are very ingeniouſly and ſcientifically ſet.

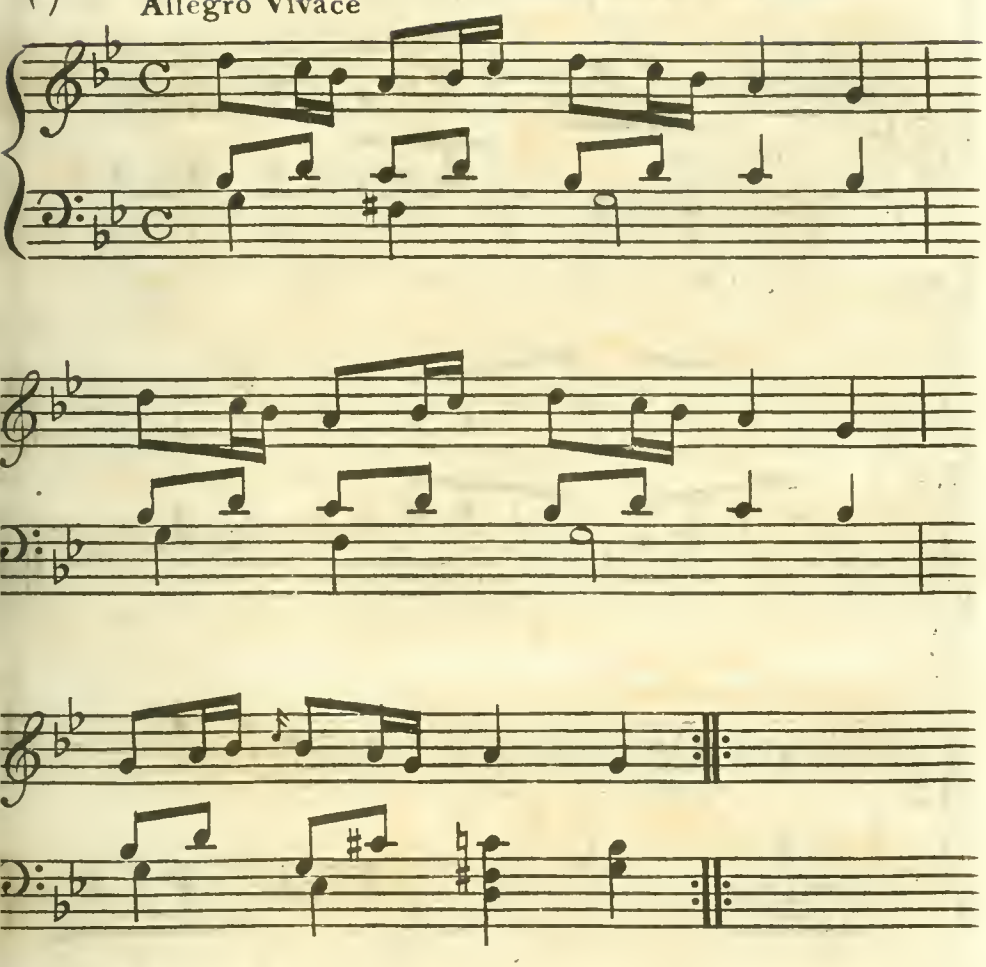
Variation.



Variation.

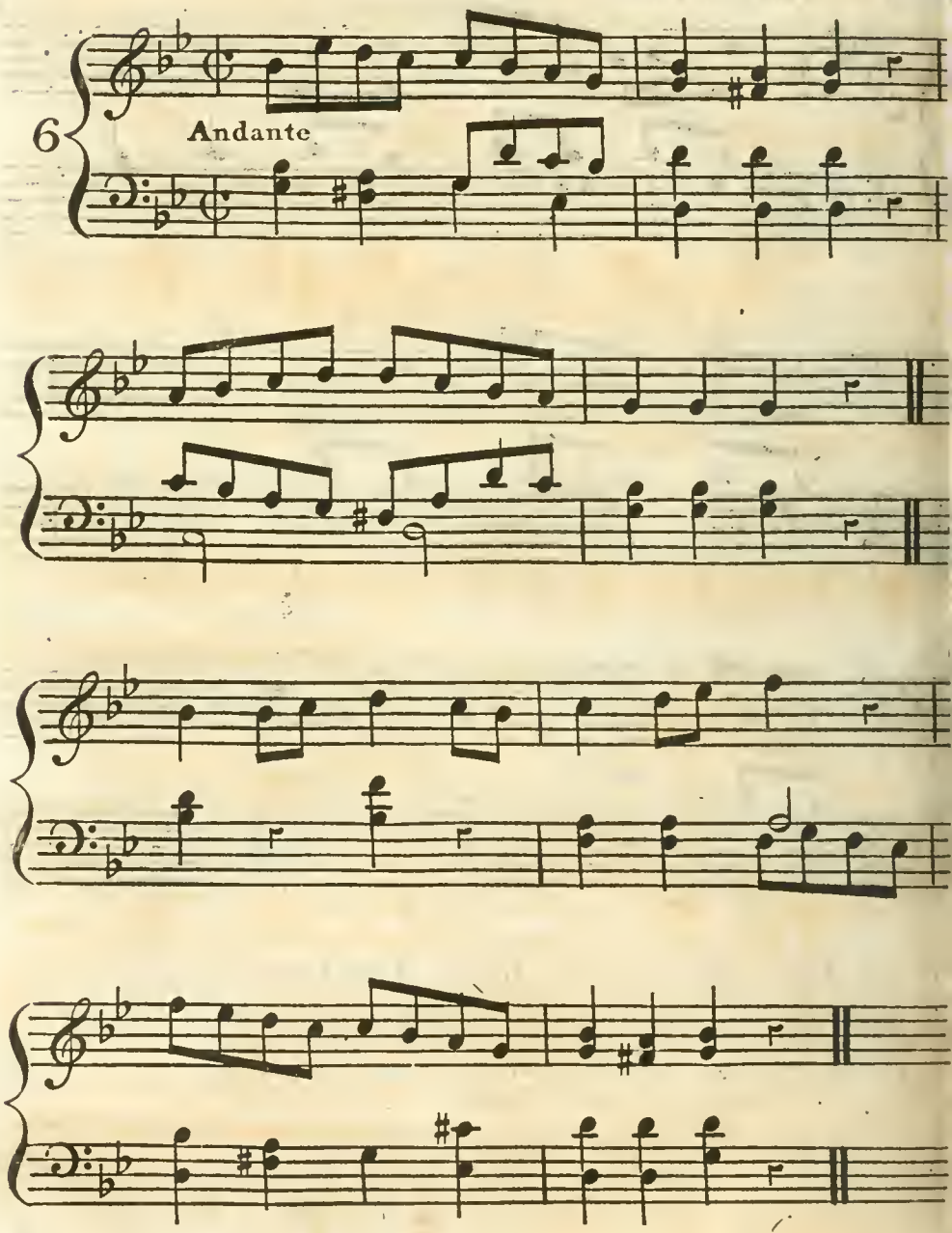


(a) Allegro Vivace

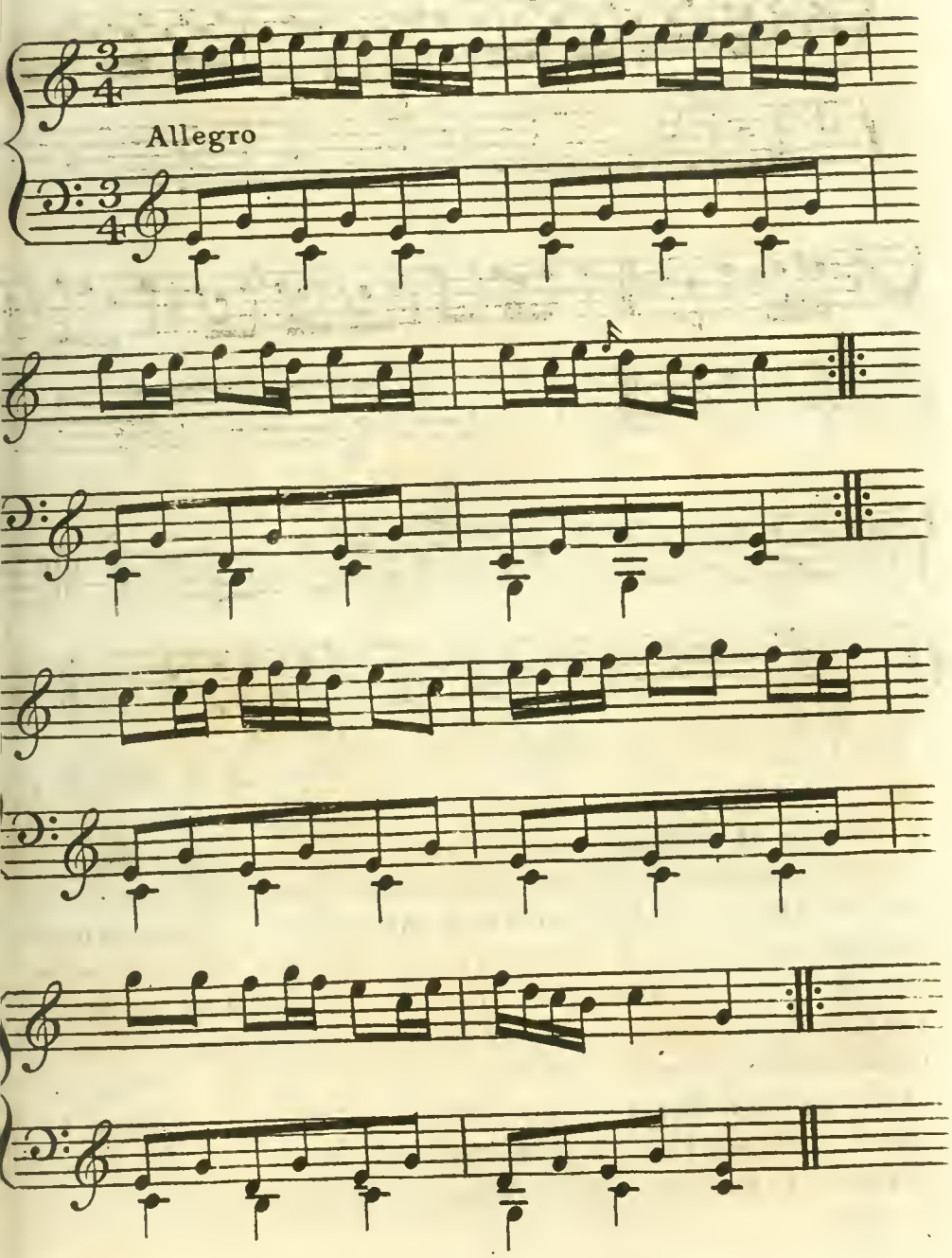


(a) This is the tune of a Dance of Finlanders played upon the Harpu; in ſuch a limited compaſs of Notes, it is interesting to ſee how they can vary their Tunes.

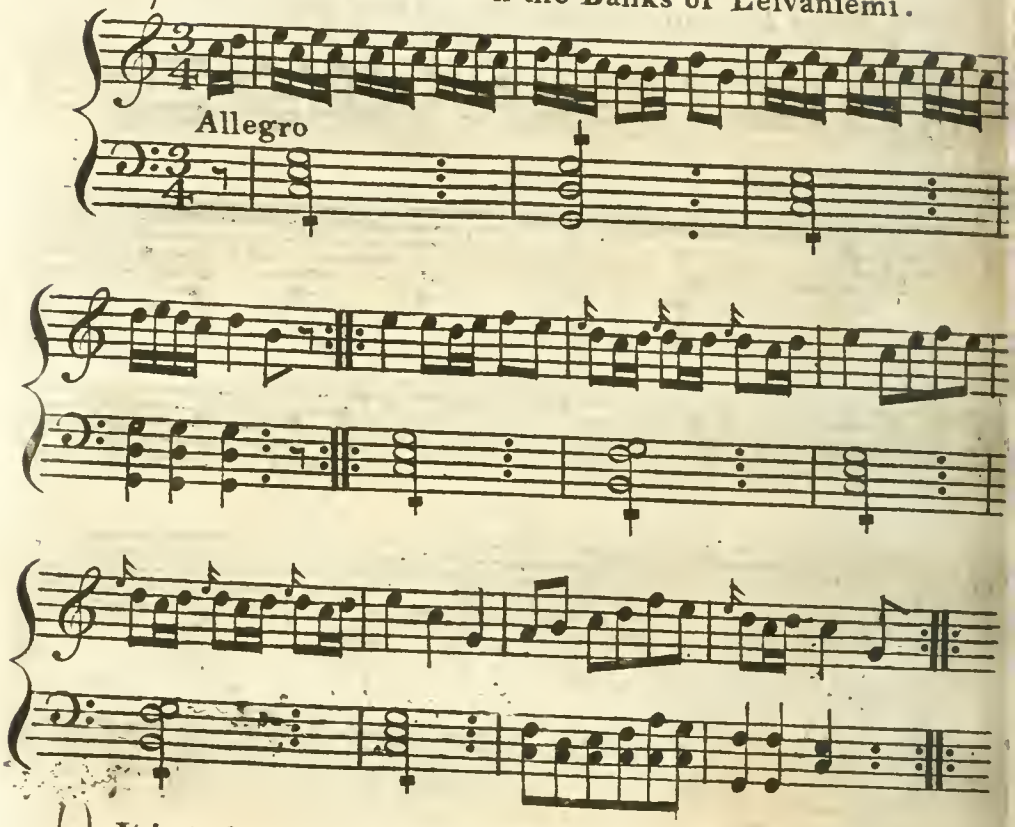
This is the Tune of a Song of a Finlandish Peaſant Girl, who ſung at our particular request at Uleaborg.



Finlanders Dance at the Cottage on the Banks of the River Leivaniemi, played by a blind Fidler.

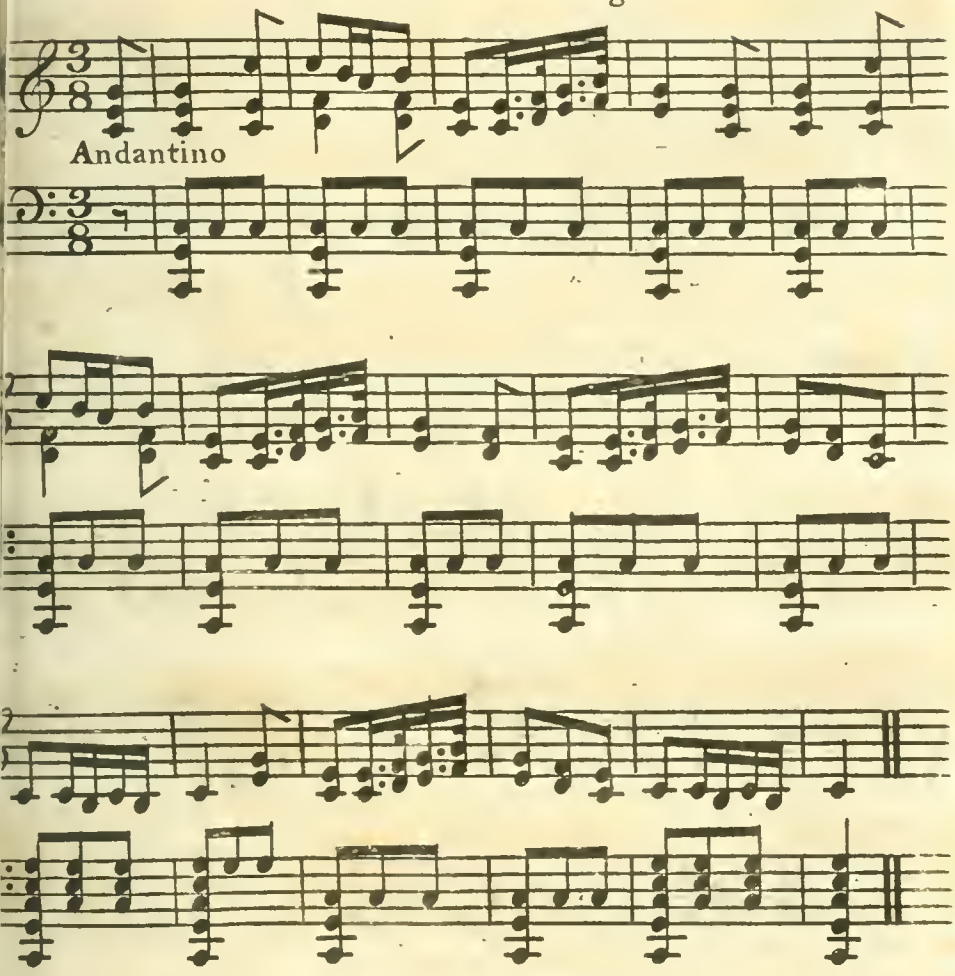


(a) Finlander's Dance on the Banks of Leivaniemi.

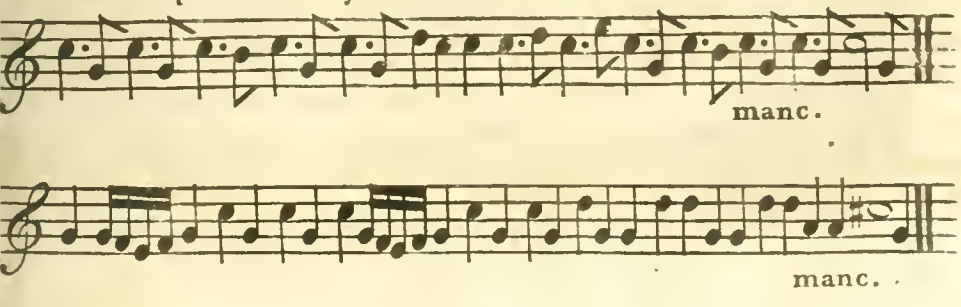


(a) It is to be obſerved in this Tune, that the whole of the firſt part, and four Bars of the ſecond, are within the compaſs of the five Notes of the Harpu; but the three laſt are two Notes out of the compaſs; the Violin, or the introduction of the Fiddle, inſpired this licence. It is a timid ſtep out of their limited circle, and for thoſe who are fond of minute enquiries upon this ſubject, it may ſhew how the introduction of a new Inſtrument, leſs limited than the firſt, introduces new ideas, and changes by degrees the character of the ancient Muſic. The ſecond part has the fault of having an unequal number of Bars (7) which is a licence in the uſual mode of compoſition, but which ſhews that this rule is not to be ſo ſtrictly attended to, as not being founded on nature.

Music of the Bear Dance at Kengis.

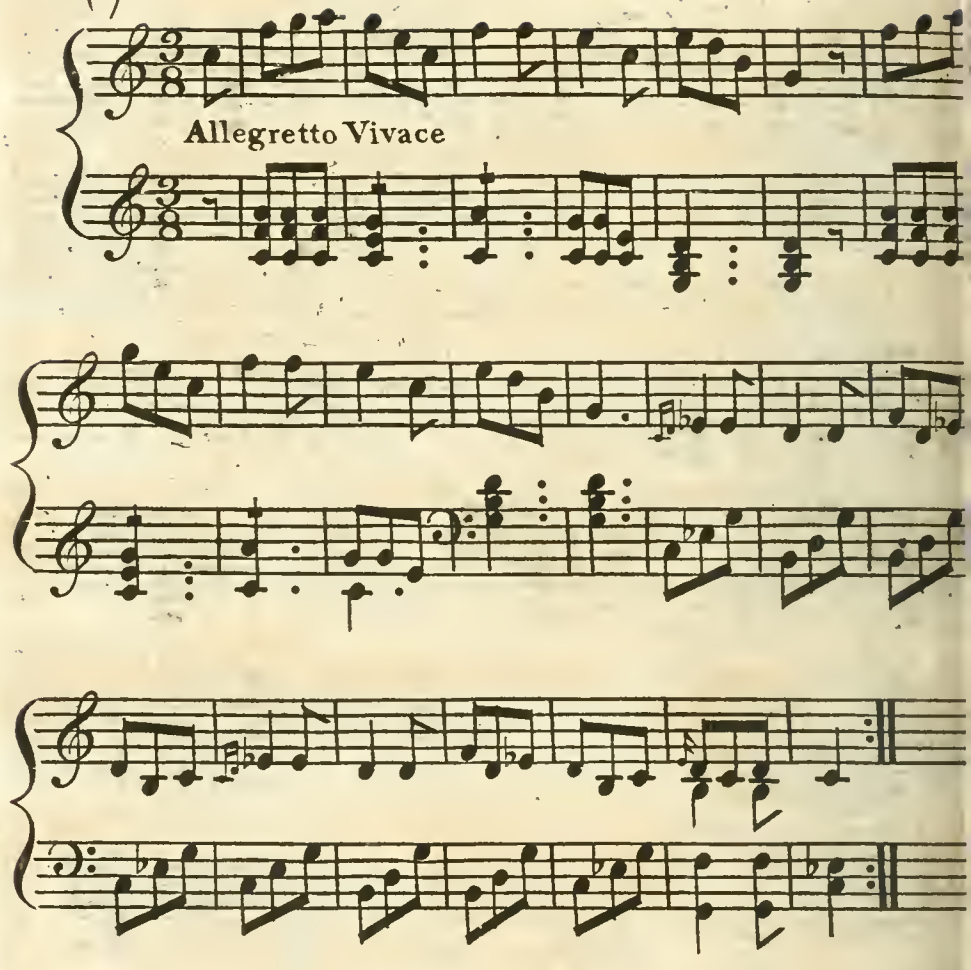


The Laplander's cry at Kautokeino.



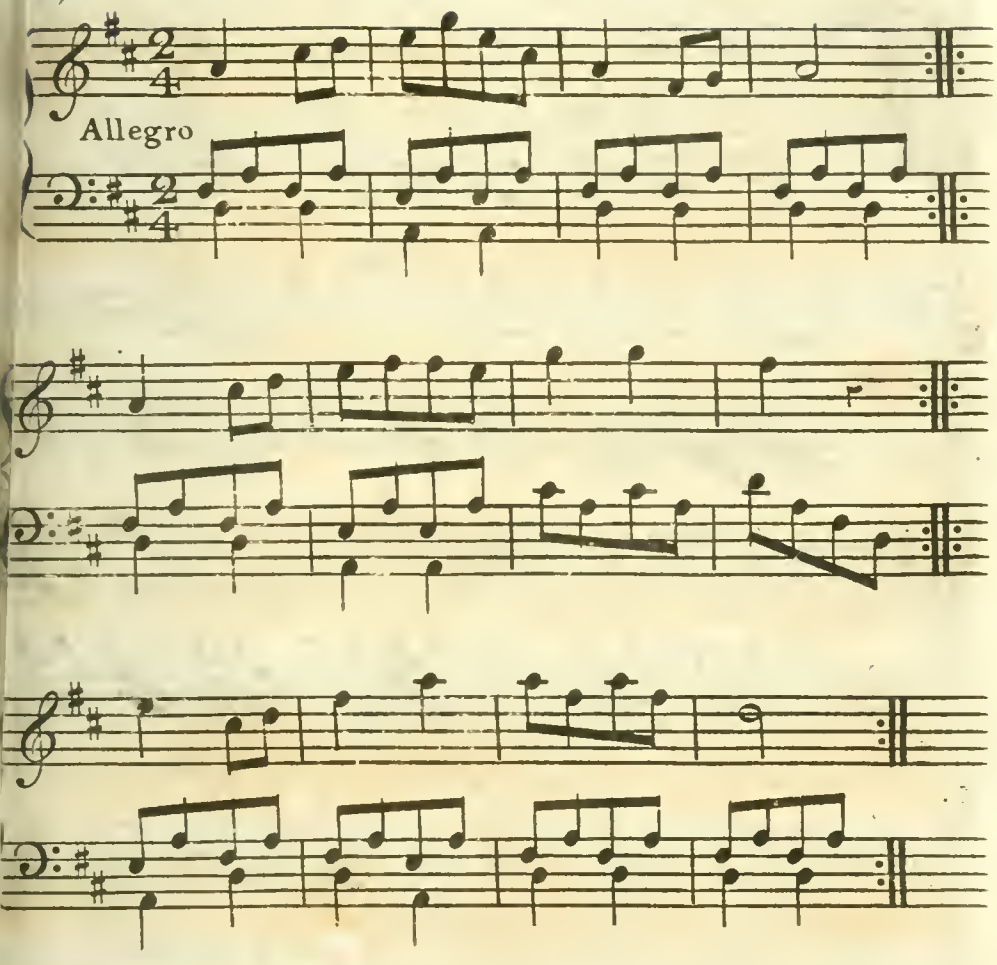
(a) Alten.

Allegretto Vivace



This is originally a Norwegian Tune, which has been tranſplanted into Lapland by the different Coloniſts ſettled there from Norway. It is call'd a Halling Dance, which is a favorite Dance in Norway. There is a great deal of originality in this Tune, and the ſudden transition in the Minor Key is wild and characteristical.

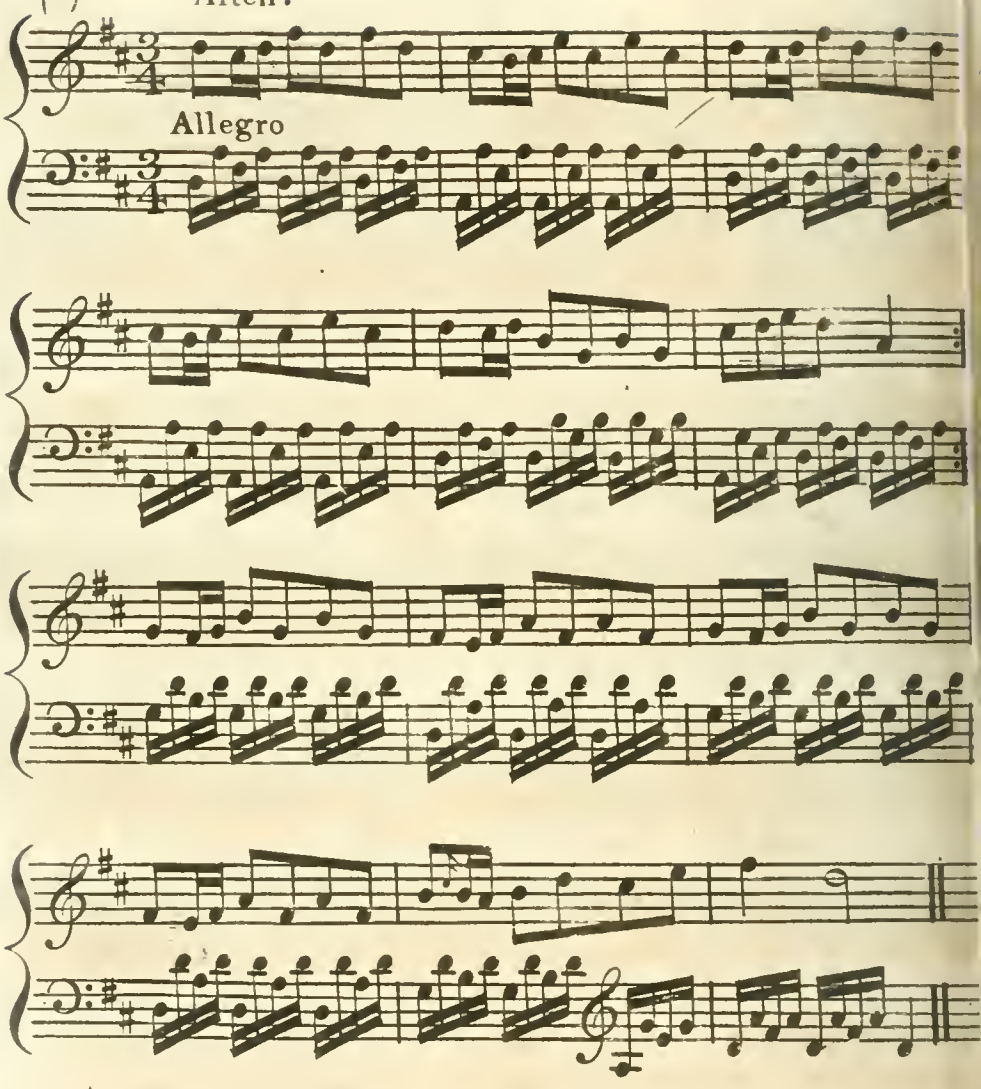
(a) Alten.



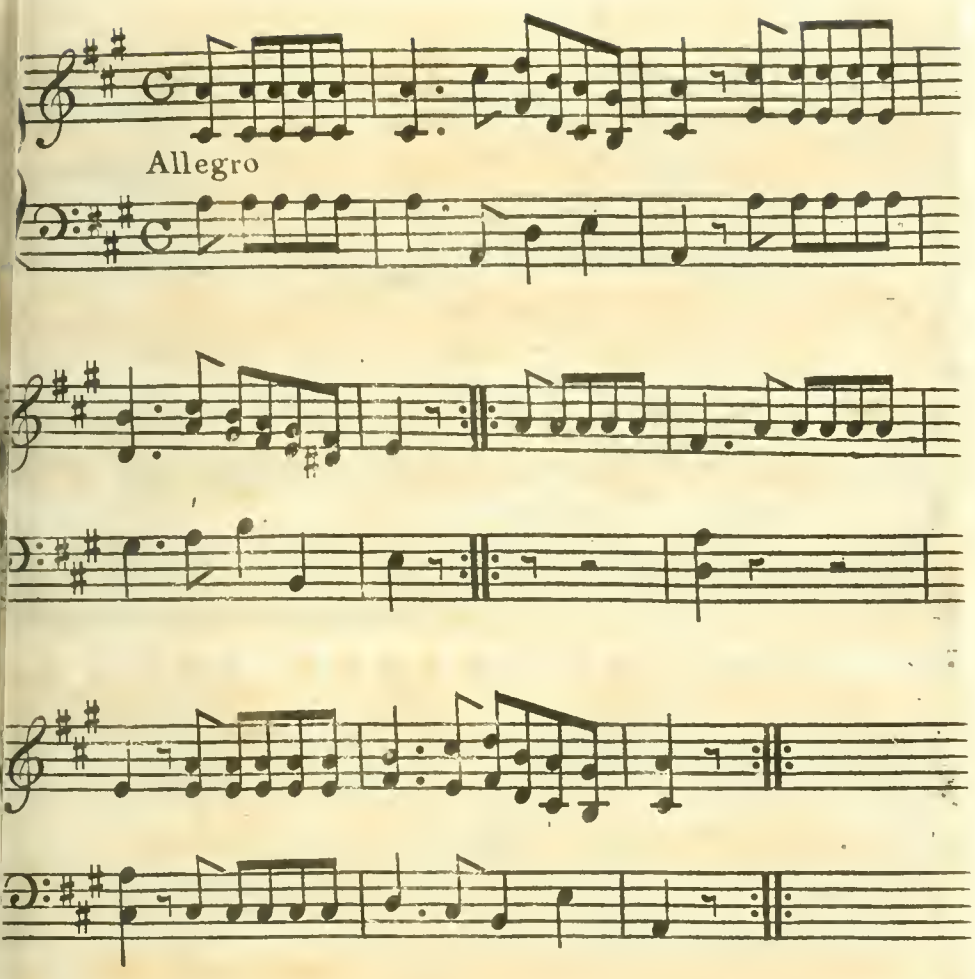
(a) This is another Halling Dance, and ſerves for the ſame purpoſe of dancing; although not ſo fine as the preceding, it bears a peculiar manner.

(a) Alten.

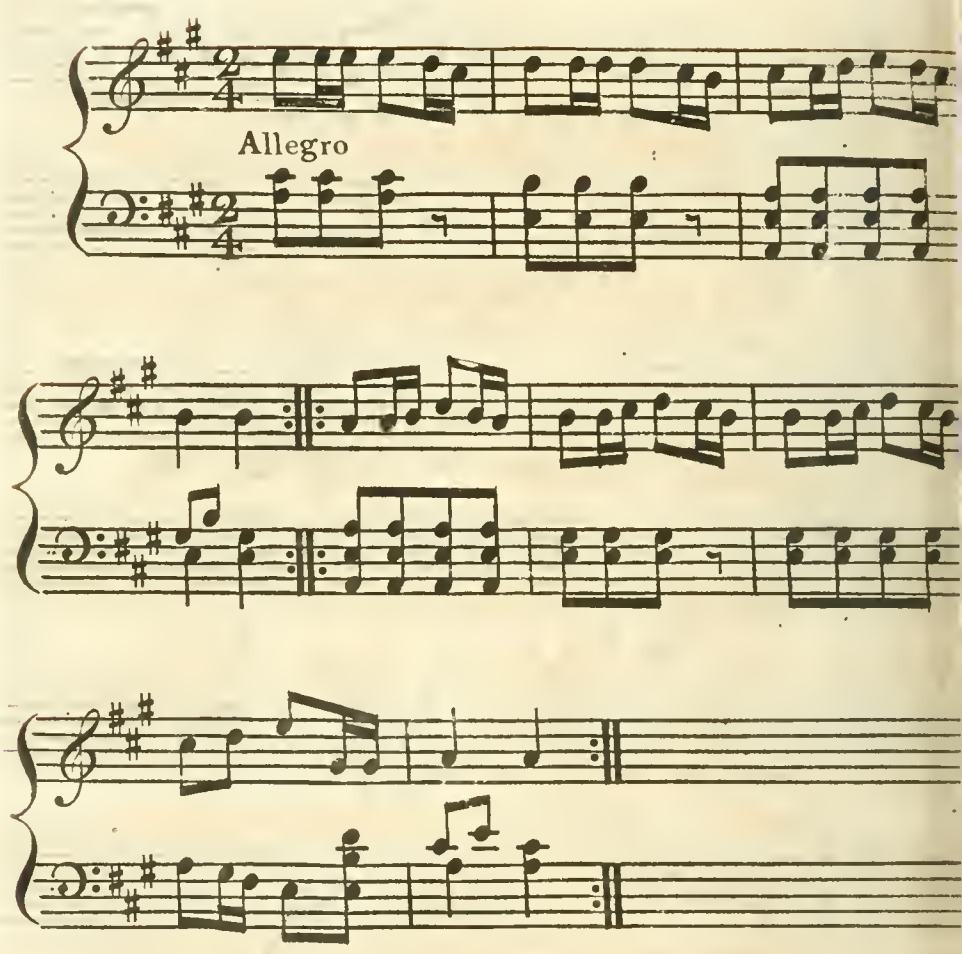
Allegro



(a) This Tune has very little originality; and except its having each part of ſix Bars, inſtead of eight, which is more common, it might be a tolerable Polonaiſe. As it ſtands, the fifth and ſixth Bars, which form the Cadence of the firſt part, are too ſudden and unnatural.



How this Tune was tranſplanted ſo far North, and in theſe inhoſpitable regions, it is impoſsible to tell. Every body acquainted with Muſic will ſee that it is neither wild nor odd enough to be borne beyond the polar Circle. It is regular in its Cadences, eaſy and natural in its tranſitions, and might be ſung in the Streets of Italy and taken for an Italian Song.



This Tune is a Song, and has a very good effect when ſung by many, becauſe it is ſuſceptible of accords and accompaniments. It is ſo simple that we may think it national, although it wants the characteristic Symphony of wild Music.

Engrav'd by E. RILEY, No 8, Strand.

A DIARY

Of the Author's Journey from Stockholm to Uleâborg; thence to the North Cape: and back again.

THE following daily account of my journey is chiefly intended for the uſe of future travellers in the ſame part of the world. Such information, though of itſelf unintereſting, I know from experience, is valuable to thoſe that find themſelves in ſimilar circumſtances. It brings them previouſly acquainted with the objects they are to encounter, keeps their attention more vigilant, and may lead them to make additional obſervations, which they would probably paſs over, if every thing they met with were totally new, and as ſuch intruded upon their notice. It may likewiſe ſerve as a ſort of index to the foregoing work, or as a companion to the map.

The diſtances are given in Swediſh miles, of which 10 2-fifths are equal to one degree of the equator: conſequently the proportion of a Swediſh to an Engliſh mile is as 10 2-fifths to ſixty-nine; for ſixty-nine Engliſh miles are reckoned to a degree of the equator: therefore one Swediſh mile contains nearly

ſeven Engliſh. The miles of Norway are ſtill larger than thoſe of Sweden, and one is about equal to eight or nine Engliſh.

In the column of the expences it may perhaps occur, that they are not ſo great as might have been imagined from what was ſaid in the firſt chapter; but the difference of travelling is to be taken into conſideration. There we ſpoke of a gentleman travelling in his own carriage, and in ſummer; whereas the Diary refers to the winter time, when the cheapeſt of all conveyances, viz. the ſledges, are in uſe. A Swediſh ſkilling is rather more than an Engliſh penny; and forty-eight ſkillings make a rix-dollar, which is about equal to four ſhillings and ſix-pence Engliſh. The expences are calculated for a ſingle gentleman who wants two ſledges, one for himſelf, and one for his ſervant and luggage, with an attendant to each, who is to take back the ſledges and horſe. Beſides this, he muſt unavoidably have a courier, whom he may ſend on before him to beſpeak horſes; for the horſes are ſometimes brought together from different houſes that may be three or four miles diſtant from one another; and if they were not ordered before hand, a very great loſs of time would be occaſioned by conſtantly waiting for them: ſuch an *avant courier* is, in Swediſh, called *förbåd*. The attendants are in general peaſants. It is not abſolutely required to pay theſe people any thing beſides the hire of the ſledges and horſes; but it is cuſtomary

to preſent them with a gratuity, as is done with regard to the poſtboys and drivers of coaches in England.

When I ſpeak of a night's lodging at the peaſants' houſes, or common ſtages, it is to be underſtood that you are furniſhed with a bed, conſiſting of a mattreſs, blankets, and a cover made of calf or lamb-ſkins: there are no ſheets to be had. Fuel and firing is in great plenty every where.

Stages between Stockholm and Uleaborg, through Finland.	Swediſh miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.*	Expences in Swediſh Money.	
Stockholm.....	.....	Set off at 7 o'clock in the morning* March 18th.	The weather dark and gloomy. Ther. 8° ♍.†	.....	
Euſtad.....	1 3/4	.....	.....	3 horſes 2 ſledges 3 men	Rix-d. skil. 0 42 0 4 0 9
Oſtby.....	2	.....	A thaw about noon.	3 horſes 2 ſledges 3 men	1 0 0 4 0 9
Hall.....	1	.....	.....	3 horſes 2 ſledges 3 men	0 24 0 4 0 9
Killande.....	1 1/8	.....	.....	3 horſes 2 ſledges 3 men	0 27 0 4 0 9
Krakſtad.....	1	.....	.....	3 horſes 2 ſledges 3 men	0 24 0 4 0 9
Swamberga.....	1	.....	.....	3 horſes 2 ſledges 3 men	0 24 0 4 0 9
Toſtinge.....	1 5/8	Arrived at midnight; departed at the very beginning of March 19.	About midnight. 6° ♍.	3 horſes 2 ſledges 3 men	0 39 0 4 0 9

* I ſhall henceforth expreſs the forenoon by *a. m.*, and the afternoon by *p. m.*
† N. B. This ſign ♍ ſignifies below the freezing point; ♎ above it.

LOCAL OBSERVATIONS.

You go out of *Stockholm* by the north gate; paſs through Haga, croſs the lake upon the ice in the middle of the king's gardens. You come very near Ulriſkdal, a ſeat of the queen dowager, but leave it on the left.

Euſtad is only a ſingle peaſant's houſe.—The country is varied with little hills, that are here and there covered with wood, and well cultivated; theſe preſent in ſummer ſome pleaſing landſcapes.

Oſtby is a ſmall hamlet, with about four or five peaſants' houſes, where the traveller may in ſome degree be accommodated.—The road from thence is hilly.

Hall. Here you may get a night's lodging, ſuch as it is.

Killande is a hamlet of four or five houſes: no accommodation for travellers.

Krakſtad, a ſingle peaſant's houſe; no accommodation.

Swamberga, a peaſant's houſe, ſituated upon the banks of the lake Jerven, which is ſurrounded with a wood of fir-trees: this ſituation muſt be pleaſant in the ſummer ſeaſon.

Foſtinge: two or three peaſant's houſes, not calculated to receive ſtrangers.

Griſlehamn

Stages between Stockholm and Uleaborg though Finland.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	Rix-d.	skil.
Griſlehamn.....	¾	March 19.	5° o	3 horſes	0	18
		Arr. 1 a. m.	on the ſea.	2 ſledges	0	4
		Dep. 9 a. m.	7° o	3 men	0	9*
			Wind S. W.			
Signilſkar.....	5	Arr. 5 p. m.	.....	6 horſes	2	24
				4 ſledges	0	16
				6 men	0	24
Ekero.....	2	Arr. 7½ p. m.	3° o	3 horſes	1	0
				2 ſledges	0	4
				3 men	0	9
Frebbenby.....	1¼	Arr. 9 p. m.	4° o	3 horſes	0	30
		Departed		2 ſledges	0	4
		March 20th		3 men	0	9
		7 a. m.				
Enkarby.....	1¼	.....	.....	3 horſes	0	30
				2 ſledges	0	4
				3 men	0	9
Haraldſby.....	1¼	.....	.....	3 horſes	0	30
				2 ſledges	0	4
				3 men	0	9

* This being ſo ſhort a ſtage, two ſkillings might be enough for each driver; but it is hardly worth while to notice ſuch trifles.

LOCAL OBSERVATIONS.

Griſſehamn is the poſt-houſe (a brick building) where the paſſengers that travel this way to go to Finland, either in winter or ſummer, generally ſtop: the road lies acroſs the ſea. In ſummer there are always poſt-boats ready to convey the travellers; and in winter, when the ice is ſtrong enough to bear, ſledges and horſes are here furniſhed. It is to be obſerved, that at this place you are obliged to take double the number of horſes to what you had before: there is a telegraph at Griſlehamn.

Signilſkar is a rock, or ſmall iſland, the firſt of the kind you meet in croſſing the ſea. There is a telegraph, which correſponds with the one at Griſlehamn.

Ekero is another of that cluſter of iſlands, known under the name of *Aland*. This iſland is of conſiderable extent; it conſiſts of ſixty *hemman*, let to different families. *Hemman* means an eſtate of land belonging to the crown, and farmed by the peaſants: there is a church, fifty windmills, a great quantity of wood and corn.

Frebbenby conſiſts of only two houſes; one deſtined for travellers, and the other inhabited by peaſants.

Enkarby; a few houſes without any accommodations for paſſengers. The country is hilly, and conſequently the road uneven.

Haraldſby, a ſmall village, ſituated on an eminence, and conſpicuous by ſome windmills. The way lies cloſe by the caſtle of Caſtelholmen, famous for having been the priſon of Eric XIV. It is built upon a rock, at the extremity of a neck of land that juts out into the ſea.

Skorpas

Stages between Stockholm and Uleaborg through Finland.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
					Rix-d. Skil.
Skorpas	1¼	March 20. Arr. noon.	The weather dark and gloomy, yet not foggy : a thaw.	3 horſes 2 ſledges 3 men	0 30 0 4 0 9
Vergata	¾	.....	.....	3 horſes 2 ſledges 3 men	0 18 0 4 0 9
Kumlinge	3¼	.....	.....	3 horſes 2 ſledges 3 men	1 30 0 8 0 12
Brandö	2½	.....	.....	3 horſes 2 ſledges 3 men	1 12 0 6 0 9
Varſala	2½	Arrived at midnight. Staid March 21 and 22. Dep. March 23, 9 a. m.	The weather cleared up, with a froſt of 14° o from 12° to 7° o 7° o 9° o	3 horſes 2 ſledges 3 men	1 12 0 6 0 9
Helſing	2	.....	.....	3 horſes 2 ſledges 3 men	1 0 0 4 0 9
Himois	1½	.....	.....	3 horſes 2 ſledges 3 men	0 36 0 4 0 9
Laitis	1¼	.....	.....	3 horſes 2 ſledges 3 men	0 30 0 4 0 9

LOCAL OBSERVATIONS.

Skorpas conſiſts of three or four houſes, in which the peaſants ſeem to live very comfortably. There is alſo a ſmall building for the uſe of travellers, where they may be lodged and entertained.

Tergata; a ſingle houſe upon a little iſland, without accommodation for paſſengers.

Kemlinga; a ſingle houſe upon a ſmall iſland, in which paſſengers may be accommodated with a lodging.

Brandö, another ſmall iſland, but without any ſort of accommodation for travellers except horſes, which may be had of the peaſant; but you muſt proceed as far as Varſala to obtain a lodging.

Varſala likewiſe a ſmall iſland. There are two rooms in the peaſant's houſe deſtined for the reception of travellers. The peaſants ſeem to live there pretty well; they can give you potatoes, butter, milk and beer.

Helſing; a peaſant's houſe, with an apartment for ſtrangers. Here the Swediſh language begins to ceaſe, and is replaced by the Finniſh. Almoſt the whole of the road goes through pine and fir-woods: the country is flat.

Himois. Only one room for travellers, which being very ſmall, could hold but a few people.

Laitis, a peaſant's houſe, without any accommodation for paſſengers.

Stages between Stockholm and Uleaborg through Finland.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
					Pix-d. Skil.
Niemenkyla.....	$1\frac{13}{23}$	Mareh 23.	.....	3 horſes	0 27
				2 ſledges	0 4
				3 men	0 9
Humikala.....	1	.....	.....	3 horſes	0 36
				2 ſledges	0 4
				3 men	0 9
Abo.....	$1\frac{5}{6}$	Arr. 10 p. m. Dep. Mareh 26, 1 p. m.	8° o March 24, 9 a. m. 9° o noon 8° o midni. 10° o March 25, morn. 11° o March 26, 1 p. m. 5° o Some ſnow fell.	3 horſes	0 39
				2 ſledges	0 4
				3 men	0 9
				N.B. You pay at this ſtage four ſkill. more for the horſes.	
Makyla.....	2	.....	.....	3 horſes	1 12
				2 ſledges	0 4
				3 men	0 9
				N.B. You pay for the horſes as uſual.	
Lachto.....	$1\frac{1}{4}$	.....	.....	3 horſes	0 30
				2 ſledges	0 4
				3 men	0 9

LOCAL OBSERVATIONS.

Niemenkyla. The reader will obſerve with what nicety the Swediſh miles are ſubdivided. In France, England, and other countries, the traveller's money generally levels the fractions, but it is not ſo in Sweden. There is but one apartment for paſſengers in the peaſant's houſe at this place.

Humikala. Here one may lodge pretty comfortably. The houſe affords two bed rooms, and a ſitting room. Proceeding from this place it is always neceſſary to have an interpreter of the Finniſh tongue, becauſe the people do not ſpeak Swediſh.

Abo is the capital of Finland. There is the caſtle of Abo-hus, a fine cathedral, a univerſity, a library: it is the reſidence of an admiral, a governor, and a biſhop. A quarter of a mile (Swediſh) from the town you paſs by the church of St. Mary, which is ſaid to be very ancient, and to have ſerved as the cathedral before the foundation of the city. The government of Abo has allowed the peaſants to raiſe the price of poſting, in conſequence of ſome particular duty.

Makyla. No accommodation for paſſengers. The whole way is by land: there are neither lakes nor rivers; and when the road is unfit for the ſledges going, travelling here becomes very irkſome.

Lachto. No lodging for travellers. We here ſaw the people uſe the tops of fir-branches inſtead of ſtraw, to make litters for the cows and procure manure.

Stages between Stockholm and Uleaborg through Finland.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	Rix-d.	skil.
Muſtanoja	1 1/4	March 26.	.....	3 horſes	0	30
				2 ſledges	0	4
				3 men	0	9
Oripaa	1 3/8	Arr. 11 p.m.	5° o	3 horſes	0	33
		Departed		2 ſledges	0	4
		March 27,		3 men	0	9
		9 a.m.	11° o			
			A clear ſky.			
Wirtzanoja.....	1	.....	.....	3 horſes	0	24
				2 ſledges	0	4
				3 men	0	9
Sallila-Peltari.....	1 1/4	.....	.....	3 horſes	0	30
				2 ſledges	0	4
				3 men	0	9
Mamala.....	1 7/8	.....	About noon	3 horſes	0	45
			3 inches of	2 ſledges	0	4
			ſnow fell.	3 men	0	9
Kiviniemi.....	1 3/8	.....	.....	3 horſes	0	33
				2 ſledges	0	4
				3 men	0	9
Soinila	1 1/8	.....	.....	3 horſes	0	27
				2 ſledges	0	4
				3 men	0	9

LOCAL OBSERVATIONS.

Muſtanoja. Here is a ſmall ſeparate houſe for the reception of travellers.

Oripaa. No lodging for ſtrangers. At a little diſtance from this place is the ſource of the river Aurajoki. The road is very fine, and goes through the middle of a pine-wood.

Wirtsanoja, a wretched place belonging to the pariſh of Loſmijoki, and the diſtrict Björneborg or Satekunda. The road ſtill proceeds through woods of very old pine-trees.

Sallila-Peltari. One may here get ſome kind of lodging. The peaſants are ſtout and handſome people. You have to croſs the Loima, Pungalaiſis, and the Lembou or Ills, all of them ſmall rivers that empty themſelves into the river Cumo.

Mamala. Here is a ſeparate ſmall building for travellers.

Kivíniemi. No lodging for ſtrangers. The river Cumo appears very conſiderable, and the noiſe of its current is heard under the ice.

Soinila, a ſmall hamlet without any accommodation for travellers. You paſs over a wooden bridge about two hundred paces, or four hundred feet long, which is called *Wamaſkoſki Bro.* The river forms here a ſort of cataract, which falls down with a great roaring: in the Finniſh language a cataract is called *koſki.* What appears contrary to all rule is, that the bridge is built in the ſhape of a creſcent or half-moon, with the curve turned towards the current.

Heinois

Stages between Stockholm and Uleaborg through Finland.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
					Rix-d. Skil.
Heinois.....	1¾	March 27.	The clouds diſperſed by the wind.	3 horſes 2 ſledges 3 men	0 42 0 4 0 9
		Arr. 10 p. m. Departed March 28, 9 p. m.	9° o 16° o A very clear ſky.		
Wuoriais or Haga..	1½	.....	.....	3 horſes 2 ſledges 3 men	0 36 0 4 0 9
Hertuala.....	1¼	.....	.....	3 horſes 2 ſledges 3 men	0 30 0 4 0 9
Yervenkyle.....	1¼	Arr. 5 p. m. Staid March 29,	9° o March 29. A clear ſky. morn. 10° o noon 8° even. 7°	3 horſes 2 ſledges 3 men	1 0 0 4 0 9
		30,	March 30. Snow about noon. Ther. the whole day at 3° o		
		31,	March 31. The air dark. Therm. the whole day at 4° o		
		Departed April 1, 9 a. m.	April 1, 9 a m.—7° o		

LOCAL OBSERVATIONS.

Heinois. Here is a room for paſſengers, with three beds in it: the way lies acroſs the ice.

Wuoriais. The houſe at this place is unfit for the reception of travellers: it is one of thoſe Finlandiſh cottages which, if I am not miſtaken, are called *putcha.* They have no chimney, but the ſmoke goes out of the windows, which are without glaſs, and remain always open, even in the ſevereſt weather. Wood is not ſcarce in this country.

Hertuala. No lodging for travellers. A quarter of a Swediſh mile to the right, before you come to Yervenkyle, you will ſee the road that leads to the caſcade of Kyro.

Yervenkyle. Two or three peaſants' houſes, with a little cottage to receive ſtrangers: the latter only conſiſts of one room, with two beds and a ſtove. The peaſant of this cottage is a good honeſt creature, and ſeems to live with tolerable eaſe. Yervenkyle is not the ſtraighteſt way to go to Waſa, but we made this circuit, in order to ſee the caſcade of Kyro.

Stages between Stockholm and Uleaborg, through Finland.	Swediſh miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	Rix-d	skil.
Kiala.....	2	April 1.	.....	3 horſes	1	0
				2 ſledges	0	4
				3 men	0	9
Paſkana-kaiſi.....	2 1/8	.....	.....	3 horſes	1	3
				2 ſledges	0	4
				3 men	0	9
Kuiſwais.....	2 5/8	.....	.....	3 horſes	1	15
				2 ſledges	0	4
				3 men	0	9
Koſkua.....	2 1/2	.....	.....	3 horſes	1	12
				2 ſledges	0	4
				3 men	0	9
Lambä.....	2	Arr. 11 p. m.	10° ♀	3 horſes	1	0
		Departed		2 ſledges	0	4
		April 2,		3 men	0	9
		6 a. m.	15° ♀			
Reinicka.....	2 3/4	.....	.....	3 horſes	1	18
				2 ſledges	0	4
				3 men	0	9

LOCAL OBSERVATIONS.

Kiala: a houſe in the famous wood of Kyro. The accommodations are pretty good: the road is conſtantly among the woods: we ſaw foxes.

Paſkana-kaiſi. Strangers may get a lodging here. The road goes through the wood, and for the laſt quarter of a mile (Swed.) over the ice of a ſmall lake.

Kuiſwais. Here is ſome ſort of lodging for ſtrangers. The road conſtantly among the woods, where you now and then will meet with a little lake. The peaſants do not follow the main road in theſe woods, but keep the ſtraighteſt line poſſible; and in order not to miſs their way, the trees that you ought to paſs have been marked with a hatchet. This is the ſame mode of travelling as is adopted in the woods of America.

Kyjkua. No lodging for ſtrangers. We paſſed a little river, the ice of which cracked under our ſledges, and threatened to break every moment.

Lambä, pronounced *Lambé.* There is a great room with three beds for travellers.

Reinicka. In this houſe they gave us a kind of very coarſe cheeſe, which they roaſt by the fire in the ſame manner as they toaſt the cheeſe in England. The people are of a very hoſpitable diſpoſition. We proceeded for two miles over the ice, which in ſome places is ſo clear and tranſparent, that we could ſee the ſtones and fiſhes at the bottom.

Stages between Stockholm and Uleaborg though Finland.	Swedish Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celsius.	Expences in Swedish Money.	Rix-d.	Skil.
Talvizie.....	2 1/3	April 2.	A thaw about noon.	3 horses	1	3
				2 sledges	0	4
				3 men	0	9
Tuokola.....	2 1/4	.....	.....	3 horses	1	6
				2 sledges	0	4
				3 men	0	9
Gumsila.....	1 1/2	.....	.....	3 horses	0	36
				2 sledges	0	4
				3 men	0	9
Sillampe.....	1 3/4	Arr. 10 p. m.	5° o	3 horses	0	42
		Staid	April 3,	2 sledges	0	4
		April 3 and 4	9 a. m. 3° o	3 men	0	9
			At noon a thaw.			
			April 4,			
		Departed	morn. 6° o			
		April 5,	noon 4° o			
		8 a. m.	even. 4° o			
			8° o			
Tooby.....	1 1/4	.....	.....	3 horses	0	30
				2 sledges	0	4
				3 men	0	9
Wasa.....	3/4	Arr. 10 a. m.	A thaw about	3 horses	0	18
			noon, as the	2 sledges	0	4
		Staid	day before.	3 men	0	9
		April 5,	Towards midnight 4° o			
		6,	morn. 3° o			
			noon thaw;			
		Departed	therm. 4° o			
		April 7,	midn. 1° o			
		7 a m.	2° o			

LOCAL OBSERVATIONS.

Talvizie. Here is a room for travellers. As there were no young men in the houſe, a young girl followed the ſledge in the capacity of driver. This is a very common thing in Finland, that girls attend the travellers, in order to take back the horſes.

Tuokola. No lodging. There are two houſes on the left bank of a river, on which we travel as far as Gumſila, and which being open in ſome places threatened us with danger.

Gumſila. I perceived no place where a ſtranger might be lodged. As our journey was to continue on the ſame river which would preſent the ſame dangers, two guides offered themſelves to ſhew us the ſafeſt route.

Sillampe: good accommodation for paſſengers. There lived a widow in eaſy circumſtances, as it appeared, who was provided with every thing neceſſary for travellers. Here is a ſmall church.

Tooby. An apartment for ſtrangers. The country is flat. Meadows of conſiderable extent, which having been flooded, afforded a pleaſant paſſage for our ſledges over the ice.

Waſa is the capital of the government of the ſame name. There is a ſea-port, a tribunal of juſtice, a preſident, and a governor.

Stages between Stockholm and Uleaborg, through Finland.	Swediſh miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
					Rix d. Skil.
Koſky.....	1 1/4	April 7.	.....	3 horſes	0 30
				2 ſledges	0 4
				3 men	0 9
Manmo.....	2	.....	About noon 3° 0	3 horſes	1 0
				2 ſledges	0 4
				3 men	0 9
Onganger.....	1 1/4	.....	.....	3 horſes	0 30
				2 ſledges	0 4
				3 men	0 9
Mono.....	1 1/2	.....	.....	3 horſes	0 36
				2 ſledges	0 4
				3 men	0 9
Skrivars.....	1	.....	.....	3 horſes	0 24
				2 ſledges	0 4
				3 men	0 9
Fyrkarneſs.....	2 1/4	Travelled all night.	A thaw.	3 horſes	1 0
				2 ſledges	0 4
				3 men	0 9

LOCAL OBSERVATIONS.

Koſky. This is, properly ſpeaking, not a place for changing horſes. We however took this route at the advice of the governor of Waſa, who directed the peaſants to keep horſes in readineſs for us, in order that, by going on the river, we might get upon the ice of the ſea, and thus travel more eaſily with our ſledges; but I cannot recommend this road. The peaſants are not accuſtomed to this employment, and do not know how to act, ſo that one is expoſed to inconvenience.

We came by the common poſt-road to *Manmo*; but the two laſt miles were over land, and the ways extremely bad. I have reaſon to ſuſpect that the peaſants did not follow the orders of the governor, and the route he had traced out for us. The whole of the way from Manmo to Onganger was over the ice of the ſea.

Onganger. No place for paſſengers to lodge at. We proceeded conſtantly over the Frozen Sea, traverſing the bays, and paſſing between iſlands or rocks, that roſe above the ſurface of the ice. On the left the high ſea is ſeen, on the right the coaſt, which is very flat, and preſents at ſome diſtance pine woods to view.

Mono is a peaſant's houſe, without any accommodation for travellers. One-third of the way goes over the ice of the ſea, two-thirds over land.

Skrivars. I ſaw no place for the reception of paſſengers. We went continually on the ice of the ſea, where we ſaw ſome boats frozen in, near to which we paſſed with our ſledges.

Fyrkarneſs. No place to accommodate ſtrangers. This is likewiſe a deviation from the main road, which we preferred, for the benefit of the ice by ſea, as the paſſage over land was very bad. We were compelled to travel all night for want of lodging, and fearing the thaw, which began to diminiſh the ice.

Stages between Stockholm and Ulealborg through Finland.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
					Rix-d. Skil.
Fagerneſs.....	2	April 7.	.....	3 horſes	1 0
				2 ſledges	0 4
				3 men	0 9
Kurofolk.....	1	.....	.....	3 horſes	0 24
				2 ſledges	0 4
				3 men	0 9
Gamla Carleby.....	2	Arrived April 8, 6 a. m.	1° ọ	3 horſes	1 0
				2 ſledges	0 4
				3 men	0 9
		Departed at noon.	2° ọ		
Ojanala.....	3	.....	.....	3 horſes	1 24
				2 ſledges	0 6
				3 men	0 9
Hignala.....	2	Arr. 7 p. m. Departed April 9, 9 a. m.	Thaw with ſnow.	3 horſes	1 0
				2 ſledges	0 4
				3 men	0 9
			2° ọ		
Rocola.....	.....	.....	.....	.....	.....
Kilajoki.....	3½	.....	About noon 4° ō, and a great thaw.	3 horſes	1 36
				2 ſledges	0 6
				3 men	0 9

LOCAL OBSERVATIONS.

Fagerneſs. This place is celebrated for good horſes, and we had indeed very excellent ones. There is no lodging for ſtrangers.

Kurofolk. Some fiſhermen's huts; no accommodation for travellers. The peaſants here, as in other parts of Finland and Sweden, ſleep in beds three ſtories high, one over the other.

Gamla Carleby: a ſmall town in the government of Waſa. In the poſt-houſe, where you change horſes, there are ſome very decent apartments for travellers.

Ojanala, a peaſant's houſe, in which no paſſengers can be received. You ſhould always take the precaution not to ſuffer yourſelf to be conducted over land when the paſſage for ſledges is bad; but deſire and even oblige your drivers to keep on the ice, though the way ſhould be rather longer.

Hignala. Lodgings for travellers. You ought not to riſk travelling in the night under this latitude in the winter ſeaſon, becauſe you cannot well diſtinguiſh the road on the ice, and may deviate from your direction.

We ſhould have gone by *Rocola*; but being on the ice of the ſea, we muſt have fetched a circuit to the right, for the ſake of changing horſes, and come back the ſame way: we therefore engaged the horſes we had to bring us ſtraightways to Kalajoki.

Kalajoki. No dwelling for travellers. The road proceeds over the ice of the ſea, which is broken by the rocks underneath the ſurface, when it ſinks or lowers itſelf ſo as to touch them: this has a very pretty appearance.

Yowala

Stages between Stockholm and Uleaborg through Finland.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	Rix-d. Skil.
Yowala.....	$1\frac{1}{8}$	April 9,	.....	3 horſes	0 27
				2 ſledges	0 4
				3 men	0 9
Kevialuoto.....	$1\frac{5}{32}$	.....	.....	3 horſes	0 30
				2 ſledges	0 4
				3 men	0 9
Luoto.....	1	Arr. 11 p. m. April 10, Departed 7 a. m.	A thaw. 1° o	3 horſes	0 24
				2 ſledges	0 4
				3 men	0 9
Siniluoto.....	2	.....	.....	3 horſes	1 0
				2 ſledges	0 4
				3 men	0 9
Brakeſiad.....	1	.....	About noon a great thaw; 6° o	3 horſes	0 24
				2 ſledges	0 4
				3 men	0 9
Laſſila.....	$\frac{31}{32}$	.....	.....	3 horſes	0 17
				2 ſledges	0 4
				3 men	0 9
Gertuala.....	$1\frac{7}{16}$	.....	.....	3 horſes	0 34
				2 ſledges	0 4
				3 men	0 9
Karicanda.....	$1\frac{1}{32}$	Arr. 9 p. m. April 11, Departed 7 a. m.	A continued thaw. 1° o The ſun hid by the clouds	3 horſes	0 25
				2 ſledges	0 4
				3 men	0 9
ULEABORG.....	$4\frac{3}{4}$	Arr. at noon.	.....	3 horſes	2 36
				2 ſledges	0 8
				3 men	0 16

LOCAL OBSERVATIONS.

Yoxvala. Here you find a room with two beds, at the ſervice of travellers. The whole of this coaſt preſents nothing intereſting to the painter: the country is flat.

Kevialuoto. No reception for travellers. We travelled continually on the ice, though the paſſage was far from being pleaſant, on account of the rocks by which the ice was broken, and the road made very uneven and rough.

Luoto. Here are two or three rooms to accommodate travellers. You may even get coffee at this place.

Siniluoto. The poſt-houſe being on the ſhore, we had no occaſion to drive up to it, but the horſes, which were ready, were ſent down to us: they were put to on the ice, and we purſued our journey. I do not know whether there are any lodgings for paſſengers.

Brakeſtad is a ſmall town, which has a ſea-port, and carries on ſome commerce. There is an indifferent ſort of inn there; and the town does not appear to advantage upon entering it.

Laſſila. No lodging for travellers. The peaſants ſeem to be poor.

Gertuala. No accommodation for ſtrangers. There is a church, and the parſon lives in a very comfortable houſe. He is ſaid to be one of the richeſt clergymen in Finland.

Karicanda. Paſſengers find a lodging here: there is a parlour and two bed-rooms.

Uleaborg. The capital of Oſtrobothnia. It is the reſidence of a governor and ſome inferior magiſtrates.

Stages between Uleaborg and the North Cape.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
Uleaborg.....	.....	Set off about midnight. June 9.	N. B. It being ſummer, a cart or carriage is required inſtead of a ſledge; as far as Ofver Tornea, where horſes are no longer made uſe of.		
					Pix-d. Skil.
Tukuri.....	1½	.....	.....	3 horſes	0 30
				2 carts	0 4
				3 men	0 9
Kaupila.....	1½	June 10. Arr. 2 a. m.	.....	3 horſes	0 24
				2 carts	0 4
				3 men	0 9
Vejola.....	1½	.....	.....	3 horſes	0 30
				2 carts	0 4
				3 men	0 9
					1 0
Saſſi.....	2	.....	.....	3 horſes	0 4
				2 carts	0 9
				3 men	
					0 42
Teſtile.....	1¾	.....	.....	3 horſes	0 4
				2 carts	0 9
				3 men	
					0 27
Hutta.....	1½	Arr. 8 a. m. June 11. Departed 8 a. m.	.....	3 horſes	0 4
				2 carts	0 9
				3 men	

LOCAL OBSERVATIONS.

Leaving *Uleaborg*, you have to croſs the river in a ferry-boat, which will hold horſes and carriage. The ferry is at the mouth of the river, where it is two miles and about 100 yards broad. You coaſt along two iſlands, Piti Saari and Hiela Saari, and leave them on the left. On theſe iſlands they boil the tar, which conſtitutes the chief article of the exports of Uleaborg.

Tukuri. Some arrangement for the reception of travellers. Here is the river Aukipudas to paſs in a ferry. It is about four hundred and fifty yards acroſs. The roads excellent; you ſee every where great woods.

Kaupila. A room for paſſengers. The country almoſt quite flat. A great deal of pine and fir-wood: birches very common.

The village of *Vejola* is ſituated on one ſide, and the ſmall town of Lo on the other ſide of the river Lo, which is ſix hundred and twenty-five yards broad. There is much ſalmon caught in this neighbourhood.

Saſſi. No dwelling for travellers. A girl of twenty years of age attended us in the quality of driver. Here is another ferry over the river Kuivaniemi which you have to paſs: it is about one hundred and fifty yards acroſs.

Teſtile. A room for paſſengers.

Hutta. A ſet of peaſant's houſes, where a traveller may be accommodated.

Stages between Uleaborg and the North Cape.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
					Rix-d. Skil.
Ervaſt.....	1¾	June 11.	.....	3 horſes	0 24
				2 carts	0 4
				3 men	0 9
Rautiola.....	½	.....	.....	3 horſes	0 12
				2 carts	0 2
				3 men	0 6
Kemi.....	.....	Arr. 2 p. m. Staid June 14. Departed June 15.	.....	.....	.....
Leivaniemi.....	1½	.....	.....	3 horſes	0 36
				2 carts	0 4
				3 men	0 9
Tornea.....	1	June 15. Arr. at noon Staid June 14, 15, 16. Departed June 17.	.....	3 horſes	0 24
				2 carts	0 4
				3 men	0 9
Kukko.....	1	.....	.....	3 horſes	0 24
				2 carts	0 4
				3 men	0 9
Frankila.....	1½	.....	.....	3 horſes	0 36
				2 carts	0 4
				3 men	0 9

LOCAL OBSERVATIONS.

Erwaſt. A room for travellers.

Rautiola is a ſmall village on the left bank of the Kemi, which is a conſiderable river, and flows with great rapidity.

Kemi is alſo the name of the pariſh, where the church and the rector's houſe are, on the right bank of the river Kemi. The road hilly: you paſs a little bridge over the river Kakama.

Leivaniemi. No apartments for travellers. The ice having deſtroyed all the bridges between this and Tornea, we were obliged to croſs ſeveral branches of the river Liedakala in a ferry-boat, as likewiſe the river Kumo. At laſt you paſs the river Tornea by means of a ferry, leaving the horſes on the left bank, and taking with you your luggage only.

Tornea is a ſmall trading town, ſituated upon a peninſula at the mouth of the river Tornea. You go ſome way up the river, and leave on your right a ſmall wood of pine-trees, the only ones in this vicinity.

Kukko: this word ſignifies in the Finniſh language a *cock*. Two or three houſes, without any accommodation for travellers.

Frankila. No lodging for paſſengers. You go cloſe by a ſmall country houſe belonging to Mr. Richard, a merchant of Tornea.

Korpicula

Stages between Uleaborg and the North Cape.	Swedish Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celsius.	Expences in Swedish Money.	
					Rix d. Skil.
Korpieula.....	1 3/8	June 17.	.....	3 horses	0 33
				2 carts	0 4
				3 men	0 9
Kirkomeki.....	1 3/8	Arr. about midnight. June 18. Departed early.	.....	3 horses	0 33
				2 carts	0 4
				3 men	0 9
Niemis.....	1	.....	.....	3 horses	0 18
				2 carts	0 4
				3 men	0 9
Mattorenge, or Ofver Tornea.....	1 1/4	Arrived about noon. June 20. Departed about noon.	.....	3 horses	0 30
				2 carts	0 4
				3 men *	0 9
Kaulimpe.....	1	.....	.....	2 boats and 4 men	0 22
Tolusis, or Juoxenge	1 1/4	.....	.....	2 boats and 4 men	0 28
Tortula.....	1	June 21. Arr. 10 a. m.	.....	2 boats and 4 men	0 22

* Here is an end of roads and horses, and you must henceforth travel in boats. I reckon that a gentleman, with his servant and an interpreter, which is necessary in this country, cannot do with less than two boats, especially on account of the baggage and provisions, which take up a good deal of room. The following calculation of expences is therefore made, upon the supposition that two boats and four rowers are employed.

LOCAL OBSERVATIONS.

Korpicula, ſignifies *a place covered with wood*. No dwelling for ſtrangers: there are but two houſes on the right bank of the river, which at this place forms a round baſon or little lake. You have a view of the waterfall called *Matkakoſki*.

Kirkomeki means, in the language of the country, *a church on a hill*. There is a church and pretty good lodgings.

Niemis ſignifies a *promontory*. There is a houſe on the left bank of the little river Armasjoki, and a ſmall wooden bridge over the river. The road continues hilly.

Mattorenge is the name of the village, and Ofver Tornea, or Upper Tornea, that of the church, the pariſh, and the rector's houſe, ſituated on the right bank of the river Tornea. Oppoſite, on the left bank, is the mountain Avaſaxa. We proceeded in a boat on the river Tornea.

Kaulimpe. Some peaſant's houſes on the left bank of the river. They here fiſh for ſalmon; and there are people to attend you with their boats in your journey up the river.

Tolujis. Here you change boats. You paſs the waterfalls of Kattila Koſki, where the French academicians have fixed the tranſit of the polar circle.

Tortula. Here you may get a lodging, and change boats, with people to row you. There are many waterfalls to paſs, and ſix hours were occupied in performing theſe two miles. The moſt remarkable waterfall is that of Poroſkeſki. You have a view of mount Kittis, the laſt, which ſerved for the trigonometrical operations of Maupertuis.

Pello

Stages between Uleaborg and the North Cape.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
					Rix-d. skil.
Pello.....	2	June 21. Arr. 4 p. m.	.....	2 boats and 4 men	0 46
Kardis.....	3	.....	.....	2 boats and 4 men	1 18
Kengis Bruk.....	2½	Arrived June 22. Departed June 25.	.....	2 boats and 4 men	1 12
Kollare.....	3¾	Departed June 26.	morn. 19° ō noon 24 ō even. 16 ō heat of the ſun 36° ō the water 15° ō	2 boats and 4 men	2 42
Muonioniſca.....	11	Staid till July 1.	June 27. morning 19° noon 19 evening 17 water 15 the ſun + June 28. mo. 13° no. 15° ev. 13° wa. 15° June 29. mo. 13° no. 15° ev. 9° wa. 14° June 30. mo. 10° no. 25° ev. 22° wa. + + ſun + July 1. mo. 23° no. 27° ev. 23° wa. 15° ſun 37°	2 boats and 4 men	5 36

LOCAL OBSERVATIONS.

Pello. Cloſe to that place is an iron foundery called Swanſtein. Here are boats and attendants to be had.

Kardis, a peaſant's houſe. Boats and attendants to be had.

At *Kengis Bruk* is an iron foundery, the inſpector of which lives in a good and convenient houſe: a great waterfall. Near this place the river Tornea joins the river Muonio.

Kollare is a ſmall village where the peaſants ſeem to be in pretty eaſy circumſtances: boats and attendance. Here we had the famous Simon, the moſt active and expert Finlander of any we ever met with, in mounting up and deſcending from the waterfalls. Some of them in this direction are quite impaſſable; you are then obliged to drag the boat for a mile over land, among woods that are almoſt impenetrable.

Muonioniſca, a ſmall hamlet, with a church and a parſon. You may get a lodging here, and boats with attendance. Between Kollare and Muonioniſca you meet with a ſmall colony called Kiglange, conſiſting only of two families that are very poor.

Stages between Uleaborg and the North Cape.	Swediſh miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	Rix-d	Sk.
Ofver Muonioniſca..	1	July 1.	morn. 18° ō noon 29 even. 19 water 18 ſun 45	N. B. The whole of this journey was performed with 2 boats and 4 men, without changing, for which we paid together..	12	0
Kelketſuando.....	1¾	.....	.....			
Pallajoveniö.....	3	July 3.	morn. 25° ō noon 27 even. 20 water 21 ſun 35			
Suontajervi.....	5	.....	.....			
Lappajervi.....	5	.....	.....			
Pallojervi.....	2	.....	.....			
Kintaſara.....	1	July 4. Staid till July 6.	morn. 17° ō noon 18 even. 11 water 19 ſun *			
Reſtijöki.....	1	.....	.....	N. B. From this place we engaged ſome Laplanders, at ½		

LOCAL OBSERVATIONS.

Ofver Muonioniſca, or Upper Muonioniſca. The habitation of a Finlander. There are no boats to be had at this place. The people of Muonioniſca brought us as far as Reſtijöki.

Kelketſuando: a ſmall Finniſh ſettlement. The merchants of Torneå have built here an apartment with a fire-place, to ſtop at in their journeys to the fairs in winter.

Pallajoveniö is the firſt Finniſh colony in Lapland, properly ſo called. You paſs the frontiers of Oſtrobothnia between Kelketſuando and Pallajoveniö.

Suontajervi. Here lives a ſingle Lapland family, cloſe by a lake of the ſame name (*jervi* ſignifies a lake). No boats are to be had here in ſummer, becauſe the Laplanders go from home to fiſh.

Lappajervi, a Lapland ſettlement, about half a mile (Swed.) in the interior of the country, on the right of the river. No boats to be had.

Pallojervi, a lake without any habitation near it.

Kintaſari, an iſland in the lake of Pallojervi, without any permanent habitation. Some Laplanders occaſionally ſtay there during the fiſhing ſeaſon.

Reſtijöki: the name of the river which flows into the lake of Pallojervi. A deſert country. We fell in with ſome wandering Laplanders on the right bank of the river. You are obliged to go on foot.

Stages between Uleaborg and the North Cape.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	
					Rix-d. skil.
Kevijervi.....	1	July 6.	morn. 14° ō noon 29 even. 17 water 18 ſun 45	rix-d. per day to attend us. We had ſeven of them for a day and a half as far as Kautokeino, which made together a ſum of..	5 12
Ajtijervi.....	1	.....	.....		
Kautokeino.....	6*	July 7.	morn. 19° ō noon 27 even. 20 water 19 ſun 43 July 8. morn. 15° ō noon 22 even. 16 water 15 ſun + July 9. morn. 14° ō noon 25 even. 13 water 19† ſun 40	.....	.....
Keinowappi.....	4	.....	.....	.....	.....

* Here begin the Norwegian miles, which bear to the Swedish a proportion as 18 to 16.
† The temperature of the water I generally took about 6 or 7 o'clock in the evening.

LOCAL OBSERVATIONS.

Kevijervi, a lake, without any habitation near it, and a defert country. This lake is upon the frontier of Norwegian Lapland, which the Danes call *Finmarken*.

Ajtijervi: another lake: no dwelling near it. You neither meet with people nor houfes till you come to *Kautokeino*, to which place you proceed down the river *Peppojovaivi*.

Kautokeino is a fmall Lapland village. There is a church, and in winter alfo a clergyman. Here you may hire boats and men to purfue your journey.

Keinowappi, a place on the left bank of the river, where we paffed the night under our tent. No houfes nor people; the country quite defert.

Mari

Stages between Uleaborg and the North Cape.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	Rix-d.	skil.
Mari.....	4½	July 10.	morn. 14° ō noon 20 even. 17 water 17 ſun 37	N. B. From		
Koinosjoki.....	1½	July 11.	morn. 13° ō noon 17 even 18 water 17 ſun +	Kauto-keino to Alten we had ſix men at ½ rix-dol.		
Salvargot.....	2	July 12.	morn. 9° ō noon 9 even. 7	each a day, which makes for five		
Lainie.....	4½	.....	.....	days....	15	0
Alten	1	Arrived July 13.	July 13, made no obſervations. July 14, morn. 20° ō noon 26 even. 23 water of the icy ſea 11° ō			
		July 15, Departed about noon.	ſun 30 morn. 19° ō noon 20 even 16 water of the icy ſea 10° ō ſun 26			

* I always meaſured the temperature of the water on the ſurface, having no inſtrument to go deeper: and when I was at Alten I only meaſured it on the ſhore, and did not go out to ſea in a boat.

LOCAL OBSERVATIONS.

Mari. Here is a ſmall church for the convenience of the Laplanders in winter. No body lives here in ſummer. Hence you meet with neither houſes nor people till you get cloſe to Alten.

Koinosjöki is the name of a river (*joki* ſignifies a river). Here we quitted the river Alten and our boats, to traverſe the mountains on foot. No veſtige of a human habitation all this way.

Salvargot: a deſerted cottage, where we paſſed the night in the midſt of mountains. We again joined the river Alten near the ſpot where it receives the river Katiojoki. Unleſs you meet with ſome people that are fiſhing for ſalmon, you are obliged either to ſwim acroſs the river, or to go up its banks till you find a place which is fordable.

Lainie is a ſmall village, where we ſtopt before we proceeded to Alten.

Alten is only the houſe of a merchant, with ſome eſtabliſhment of peaſantry about it. It is ſituated on the gulf of Alten Fiord, which is an arm of the Frozen Ocean. A quarter of a mile hence (Swed. or Nowegian) is Altengaard, which is properly the reſidence of the bailiff of Norwegian Lapland, and belongs to the government of Drontheim.

Stages between Uleaborg and the North Cape.	Swediſh Miles.	Arrival and Departure.	State of the Weather. Thermometer of Celſius.	Expences in Swediſh Money.	Rix-d. Skil.
Proceeded on the Journey towards the North Cape.	.....	July 16.	morn. 15° ō noon 17 even. 10 water of the icy ſea 6° ō ſun 24	N. B. The whole of the	
Haveſund.....	10	July 17.	morn. 9° ō noon 11 even. 10 ſea 6 ſun 24	expence, with one boat and 4 rowers from Alten to	
North Cape.....	3	July 18, Arrived at midnight.	morn. 12° ō noon 15 even. 20 ſea 6 ſun 26	the North Cape amounted to...	5 12

LOCAL OBSERVATIONS.

Havefund: the houſe of a merchant, upon an iſland which forms a ſtrait called by that name. *Sund* ſignifies a ſtrait.

The *North Cape* is the moſt northern point of Meagre Iſland, in the Norway tongue called *Magerön*, under 71° 10′ north latitude.

As for my Return, the Route may be ſeen upon the Map prefixed to the Second Volume. The Expences were nearly the ſame; and I ſhall only tranſcribe my meteorological Obſervations, for the Sake of thoſe who are curious about ſuch Remarks.

July 19.	On the Icy Sea, or the Frozen Ocean	morning	22° 0
		noon	25
		evening	19
	Water of the Icy Sea		7
	The Sun -		30
July 20.	On the Icy Sea, in returning to Alten	morning	24
		noon	26
		evening	23
	Water of the Icy Sea		13
	The Sun -		39

A perfect calm reigned on the ſea, and I do not remember having ever ſuffered greater heat in my life than in this journey. The calms here perfectly reſemble thoſe which Vaillant and other travellers deſcribe at the Cape of Good Hope.

July 21.	At Alten - - -	morning	25° 0
		noon	27
		evening	25
	The ſea water near the ſhore		13
	The ſun - -		42
July 22.	At Alten - - -	morning	20
		noon	21
		evening	16
		ſun	32

July 23 and 24 was prevented from making obſervations.

July

July 25.	At Alten - - -	morning	10°5
		noon	12
		evening	9
July 26.	Set off from Alten - -	morning	10
		noon	13
		evening	9
July 27.	Paſſed the mountains; gloomy weather	morning	9
	Some ſnow fell - - -	noon	6
		evening	3
July 28.	Among the mountains - -	morning	3
		noon	4
		evening	4
July 29.	On the river Alten, returning to Kautokeino	morning	4
		noon	5
		evening	5
	Water of the river		14
	ſun		+
July 30.	At Kautokeino - - -	morning	9
		noon	12
		evening	11
July. 31.	On our way from Kautokeino to Enontekis	morning	8
		noon	10
	Gloomy weather - - -	evening	3
Auguſt 1.	Among the mountains on the boundary of Swediſh and Norwegian Lapland -	morning	2
		noon	11
		evening	11
Auguſt 2.	- - - -	morning	8
		noon	11
		evening	11
	We arrived at Enontekis towards the evening		
Auguſt 3.	On the river Muonio - -	morning	5
		noon	8
		evening	6

Auguſt

Auguſt 4.	On the river Muonio - -	morning	6° 0
		noon	10
		evening	6
Auguſt 5.	At Muonioniſca - - -	morning	6
		noon	11
		evening	8
Auguſt 6.	On the river Muonio - -	morning	7
		noon	7
		evening	6
Auguſt 7.	At Kengis - - -	morning	6
		noon	8
		evening	7
Auguſt 8.	On the river Tornea - -	morning	8
		noon	11
		evening	9
Auguſt 9.	At Ofver Tornea - -	morning	8
		noon	10
		evening	7
Auguſt 10.	At Tornea - - -	morning	7
		noon	9
		evening	6

Auguſt 11. This day we travelled from Tornea to Uleaborg, and arrived at the latter place towards the evening.

FINIS.

T. Gillet, Printer, Salifbury-ſquare.

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